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FIFTH ANNUAL REPORT

OF THE

COLUMBIA MISSION

FOR THE YEAR 1863.

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REPORT.

ORIGIN AND OBJECTS OF THE MISSION.

THE Columbia Mission was founded in 1859 by the munificence of Miss Burdett Coutts, who provided the endowment for a Bishop and two Archdeacons. The object is to plant the National Church of England in the two Colonies of Vancouver and Columbia from their commencement, by rendering assistance to the support of Clergy, Catechists, and Teachers, and the various machinery of Churches, Schools, and Mission-work amongst the European, Chinese, African, and Native North American Indian population.

FINANCE.

It will be seen from the balance-sheet that the contributions to the Mission for 1863 were 6,777*l.* 0*s.* 7*d.*, the expenses, 444*l.* 18*s.* 0*d.* In the previous year the contributions were 3007*l.* 8*s.* 11*d.*, the expenses, 711*l.* 1*s.* 10*d.* It is satisfactory, therefore, to report that while the receipts have more than doubled, the expenses are reduced by more than a third.

SPECIAL APPEAL.

The five years' subscriptions, as promised on the Bishop of Columbia's personal canvass in 1859, being now paid up, and the Donation Fund exhausted, it has become necessary to make a fresh appeal. About 4,000*l.* of the sum collected in 1863 may be considered as a result of this. The Bishop has continued his canvass in 1864, having attended meetings and preached up to the date of this report (July), by which information has been supplied and interest awakened in the subject of missionary exertion in general, and of this Mission in particular. It is to be hoped that this labour may produce for the Church in Columbia and Vancouver not less support than resulted in 1859, viz. 10,000*l.* in donations, and 3,000*l.* a year annual income.

ENCOURAGEMENT.

Those friends who have aided this effort to plant the English Church in a British American province, are not without grounds for encouragement in the results so far accomplished.

By this Mission Fund the clergy sent out were multiplied threefold. *Without it* the planting of Christianity amongst the

colonists would have been a failure. *With it* we may thank God for imparting to the work a good prestige of efficiency and success. It has enabled the Bishop to obtain the assistance of superior and earnest clergy, who have steadily gained the respect of a very mixed population. The Church of England has taken her proper place at the earliest stage of the colony, and established a claim upon the good feeling of the people by her timely and efficient attention to their spiritual wants. It may almost be said that no one throughout the length and breadth of the land has been without some opportunity of the means of grace. Sound and useful education has been promoted, and already two congregations maintain their clergy and all expenses of worship, while others have begun to do so in part. The Indian Mission, small though the work has been compared with the call, has not been without fruits.

NECESSITY FOR THE FUND.

While every effort will be made to draw out the resources of the colonists, it is indispensable for the maintenance of the Mission at the present period, that the amount of support from home be not less than hitherto. The Church Missionary Society has been able to add only one additional catechist, making in all one clergyman and two catechists supported by that Society. The Propagation of the Gospel Society has been obliged to reduce their grant to 1,100*l.* and to promise its continuance only for one year and a half, while a condition of the grant is that no missionary receive from it more than 100*l.* a year. *The Society's grant,* therefore, *cannot be touched,* unless there is a *Special Fund to meet it.* The case may be different with older colonies, but in the Diocese of Columbia at so early a stage, with an unsettled and alien population, high rate of food in some districts, with no State aid, as in Australia, a large deficiency in the income of the clergy must be met from an external source, while the maintenance of missionaries to the heathen must be for the present entirely provided from home.

For the support of twenty clergy (being five additional) seven catechists and teachers, for education, churches, parsonages, passages, outfits, &c., after deducting contributions of the two above-named Societies, and what may be reasonably expected from the Colonists, about 5,000*l.* a year remains to be provided by the Columbia Mission Fund. Yet in addition to this there are urgent openings for fifteen clergy and eight catechists. It is earnestly hoped funds will enable some of these pressing calls to be met by the employment of additional labourers.

Will none who read these lines volunteer for this important service of God, in a healthful mission field? Will no one say, *Here am I, send me?*

DIVISION OF THE DIOCESE—GOVERNOR SEYMOUR'S OPINION.

The Bishop hoped on his return to England, to have furthered the division of the Diocese, but he has not seen his way to press the subject. Nothing has proved so effectual to cause increase of clergy and means in any colonial district, as the establishment of the Episcopate. A permanency is imparted to the work, which gives confidence to all concerned. A leader of experience is secured, who brings helpers with him. More local aid is called forth. The young Church is fostered in its early stages with more constant care and oversight. Not having to be away for many months on long journeys over a vast and widespread diocese, the Bishop can bestow more attention upon central religious objects in the chief town, where he resides.

A subdivision of British Columbia and Vancouver is required on account both of their *extent* and *rivalry*. They are as large as France and England. They have never drawn willingly together. The Imperial Government have recently yielded to this feeling, and sent out two governors in place of one, with entirely separate administration. The difficulty of uniting the two colonies in one diocesan action will be greater than before. In whichever of the two is fixed the Episcopal seat, an alienation of feeling in the other will be the consequence. The best interests of religion, as well as good policy, will be served by yielding to the colonial feeling, and by gathering up all sympathies in a division of the Diocese.

Governor Seymour, in his address to the Legislative Council of British Columbia on the 8th of April, 1864, thus speaks of the importance of separate administration of the two colonies:—

"And now I must notice your resolution of yesterday's date: protesting against any union with the Colony of Vancouver, I shall forward that resolution to his Grace the Secretary of State, and strongly express my opinion that British Columbia has grown too large for a return to the old system to be possible. Whether union under other conditions might hereafter be acceptable, I am at present unable to say. I would however observe, that from my short experience I am inclined to think that an efficient administration of the affairs of British Columbia alone would be enough to require the whole attention of a Governor."

Vancouver and Columbia being distinct colonies, with two Governors, should now have also their two Bishops. The fostering and organization of the Church, and the religious welfare of the people, are at least as important as the secular interests of the State. No time should be lost. The following step has been taken. At a meeting of the Colonial Bishoprics Council,

July 15, 1864, the Archbishop of Canterbury in the chair, it was resolved—

"That the Council record their conviction of the importance of separating Vancouver's Island from the Diocese of Columbia, and erecting it into a separate Bishopric as soon as the necessary fund for its endowment can be provided."

Is there no one, who reads this, to whom God has given the power, willing to respond to the call, and by a noble offering fix deep for all time the roots of the Church of God in that rising British province?

MINISTERIAL LIFE AT THE GOLD FIELDS.

COLUMBIA.

DIFFICULTIES AND ENCOURAGEMENTS.

During the season last year, three of the clergy resided in the gold fields of Cariboo; Messrs. Sheepshanks, Brown, and Knipe.

The attendance upon the service on the whole was better than formerly. Mr. Sheepshanks writes, "As regards our congregations, they have been fair everywhere, and improving; excellent at Richfield, in fact, three times as large as anywhere else." How difficult and anxious the work is sometimes may be seen by an extract from a letter from the Rev. C. L. Brown.*

"I lived at Camerontown, in a small shanty some six by eight feet. It was so situated that the creek occasionally overflowed into it, and I have gone home of a Sunday night to find it full of water, with the planks of the floor, stools, pans, &c. all floating about in a lively manner.

"The mass of the people (with the exception of a respectable muster of Canadians) were reckless and ungodly. One evening I got a man to ring the bell for me for service, while I went round inviting men to attend. Going into one of the saloons, which was crowded with noisy gamblers, I called out that there was a bell ringing outside, in case they did not hear it for the noise. Dead silence; the majority had their backs to me, being gathered round the gambling tables, and didn't know my voice. That bell, I went on to say, was ringing to invite them to come to service. Whereon a din ensued, like Pandemonium let loose, and amid various rude observations, 'Take a drink,' &c. I made a hasty retreat.

"One forenoon at Middleton no one came to service, and after waiting some time in great distress of mind, something of the spirit of the old prophets seemed to come upon me, so I got up and carried out a box

* Author of the Government Prize Essay on British Columbia.

and put it at the corner of the principal saloon, and mounting it declaimed against them, more perhaps in the spirit of Moses than of Christ. I finished by saying I did not know whether I had done right or not in coming out to them that way. It might be I had not done right. It might be the will of God that since they did not choose to take the trouble to come and hear the Gospel, but preferred remaining in their sins, and following their lusts, they should go without salvation and be lost, but I had come out and spoken because I could not help it.

"And it is worth telling to the praise of His infinite grace, and of that strength which is perfected in weakness, that these words (which I had forgotten) were repeated the other day to a friend of mine by a gambler who was present, to whose heart this abrupt, irregular message had come home, and who is now a devoted ally of mine here.

"Will you excuse my telling you the conclusion I have been led to by my experience in Cariboo. It is that you require for the work there men of no ordinary talents. They must be very earnest and devoted, indeed, but this is not enough. To induce these men to *listen* to the Gospel, it must be preached with great power.

"For myself, let me candidly own it, I have not succeeded."

VARIETY OF CHARACTER.

Writing of another place, Mr. Brown speaks more hopefully, while he exhibits the difficulty of ministerial work in British Columbia occasioned by the variety of character.

"I am thankful to say that some small measure of success seems to attend the ministration here. At the morning service, the church is indeed very poorly attended, but in the evening it is better. It is wonderful the regularity with which some attend of whom one would last expect it. We have amongst those who attend few of our own Church, but some of all possible persuasions and opinions :—Wesleyans, Presbyterians, Roman Catholics, and Socinians ; Jews and Deists, Tom Painists, Phrenological Materialists, Atheists. It can scarcely happen but some good will come to some of them. I am very thankful."

INDIAN MISSION.

VANCOUVER.

THE TWO HEARTS. SHALL THE ENGLISH CHURCH OR THE FRENCH ROMANISTS HAVE THE HEARTS OF THE BRITISH NORTH AMERICAN INDIANS ?

For some years, on the Pacific coast, there have been French Roman Catholic Missionaries, who, since the Church of England has commenced missionary work, have been increased.

There are places where the Indians have anxiously asked for English Missionaries, but who, having been disappointed, have received French teachers.

The following incident may tend to quicken the zeal of friends of the Gospel. The Rev. Alexander Garrett is the gifted Principal of the Indian Mission at Victoria, and makes visits periodically to the tribes around. In a letter, dated March 4, 1864, he thus writes:—

"At Cowitchen rather a singular scene occurred. One Sunday I went, as usual, to the chief's house to hold service. I met the priest at the door. I asked him if he were come to have a service. He replied in the negative. I then saw him in earnest conversation with the chief, and they left together, while I entered the house. I saw in a moment that some influence had been exerted against me: no one seemed glad to see me: there was a constraint and unpleasantness about everybody. The boy who usually rang the bell was tired; the woman who used to spread the mats could not find them; the various chiefs who habitually took their places near me held aloof; and altogether the matter looked very ugly. I of course was alone.

"I at length succeeded in overcoming the indolence of the bell-ringer, and got him out, to give, however, but a very feeble summons and an uncertain sound. When he left with the bell, every *man* in the house went out, leaving me alone with a few old women, who appeared too stupid to understand what was going on. I then debated what to do. To go out and see what they were about might betray fear, and to remain inside was at least unpleasant. However, I resolved on remaining, and quietly sat down on a bench to await the issue. Presently little boys came running in to look at me and stand at a safe distance. I by degrees overcame their fear, and presently was surrounded by a very fair Sunday-school class. Ere long the men began to muster in force—old and young took their places, not upon the mats to hear my sermon, but round the fire in comical style. What was coming of course I could not say, as all were silent. I continued teaching my boys. Presently the men began to talk. They discussed the question among themselves as to whether they would hear me or not. The assembly was divided. Many urged strongly my immediate expulsion; many as strongly urged reverent attention. to my words. 'Judge,' said one young man, 'what he has to say: if it is good, and according to the heart of God, hear him; if not, tell him to go.' I now thought it time to dismiss my class, which, I must confess, for the last few minutes had very little of my real attention.

"I accordingly stood up, and asked them whether they wished to hear the Word of God. This opened the controversy. I now saw that I had many friends, and many opposed to me. For those friends I still thank God. One violent orator vehemently opposed their listening to anything I had to say. 'There was a priest at Comiaken, they could go and hear him if they pleased, and they could stay at home if they pleased; and they did not want to be interfered with.' Another as violently opposed him, saying many things about the priest—the time he had been there, the money he had received, the ignorance which still prevailed, and so on. At this juncture the old chief returned. His son (my bell-ringer) had but recently shot another Indian, and the father had been allowed by Government to settle

it with *blankets*. The old man spoke as follows; 'I have two hearts, and both very sick. The priest at Comiaken is my father. He has been a long time here, and tried to do us good. True, he lives far away, and the old people cannot go to God's service, but the young and strong can. My own heart wishes to stay with my father, and learn the way to the happy land. This priest (meaning me) is very good. His heart knows the heart of Mr. Douglas, and the heart of God. My second heart wishes to stay with him, and to learn about God; but he is very far away at Victoria. One *day* he comes and helps us a little up the hill; one whole *month* he is away, and we run back far down the hill; and our father at Comiaken is angry, and this priest (meaning me) is not here to speak strong for us. Thus my two hearts are very sick.'

"I then said, 'You are not slaves, and I am not a slave. If you are willing to hear what I have to say from God's Word, I am willing to speak; but if you are not willing to hear, I am not willing to speak. Judge for yourselves, shall I speak, or shall I not?" Then there was a grand discussion, part arguing *pro* and part *con*. At length the old chief said, 'If you come and live here and teach us, we will give all our hearts to you to be taught for God; but if you only come once every month we will stay with our father at Comiaken; our hearts cannot follow two.'

"I replied, 'Very well; I must leave you then; for I cannot now abandon Victoria.' I accordingly left, surrounded by my friends, who accompanied me out of the village, wishing me to go to another house and hold service there. I thought, however, it would do no good to start a schism of that sort. Had I been my own master I think I must have closed with the old chief's proposition. The ground is still unoccupied; but I fear it will slip from our hands."

EDUCATION.

THE COLLEGIATE SCHOOLS, VICTORIA.

The work of Education has been carried on in the two Collegiate Schools, for children of both sexes, at Victoria, and in schools at Nanaimo, Esquimalt, and elsewhere.

It has been an endeavour to connect religious instruction with the secular, though not to make Church teaching compulsory. An opposition to the Boys' School was got up, by the erection of a school to be conducted on the principle of exclusion of the Scripture and all religious teaching.

The Collegiate School lost half its scholars, and a large amount was withdrawn from our resources. There were those who said that no other system could answer, and that religion must be given up. It was resolved by the Bishop to make the Collegiate School more

efficient than ever, and to abide the crisis. After a few months, the school which had been opened with so much demonstration collapsed; the building has been sold, and the Collegiate School has regained more than its former numbers, being nearly double in January, 1864, what they were in January, 1863, though another rivalry has since arisen. "We have commenced," the Rev. the Principal writes, "another year of the school's life, and as you will see by advertisements enclosed, a year which promises a formidable rivalry. It is of course too soon yet to say how far the Roman Catholic School will affect us. Up to the present, so far as numbers are concerned, it has not drawn away many—two Jews, one Roman Catholic, and one other."

GIRLS' COLLEGIATE SCHOOL.

(Under Mrs. Reece and the two Miss Penrices.)

The Rev. W. S. Reece writes:—"The present half-year commenced with an increased number of pupils—in fact, since January, the numbers have been steadily on the increase.

"The progress of the pupils, I think I may venture to say, is decidedly satisfactory, and meets with the approbation and confidence of the parents.

"It is with feelings of extreme satisfaction and pleasure, that I bear testimony to the untiring zeal and energy with which the Miss Penrices second to the utmost every effort of Mrs. Reece, with regard to the welfare of the school.

"We are labouring and spending to the utmost of our ability, and our greatest pleasure will be, under God's blessing, to have a healthy, useful, and well-organized establishment ready for, and in some degree adequate to, that building which your Lordship is now labouring to prepare for us on your return.

"We feel that such a building has been rendered the more necessary, as well as more teaching power, not only in consequence of our increasing numbers, but also in consequence of additional accommodation having been made this summer in the Romish Convent School, and a large additional force of instructresses having been lately imported."

It is to be remembered by our friends that the Girls' Collegiate School, which is of no small consequence to the best welfare of the colony, and where, as in the Boy's Collegiate School, the children of the Clergy are instructed free, is held in a wooden building, for which a rent is paid of 120*l.* a year. The Bishop is anxious to raise a special fund (2,000*l.*) to erect a permanent building, and to make this institution efficient for its great object of boarding and educating, religiously and usefully, the rising girlhood of British Western America.

EXTRACTS

FROM

SPEECHES DELIVERED IN ENGLAND.

BY

THE BISHOP OF COLUMBIA,

1863–4.

THE CLIMATE AND PROSPECTS OF THE COUNTRY.

After describing the geographical position of British Columbia, the Bishop went on to say that the climate of the country was much the same as that of England. It was the custom for people in the United States to pass over by the Isthmus of Panama to spend the winter in California, which was the Italy of the Eastern States. British Columbia held the same position in respect to Canada, being in fact the England as Canada was the Russia of the British possessions in the West. So mild was the climate, indeed, that it had been the custom for farmers to leave out their stock in winter without food or shelter, both on the mainland and in Vancouver's Island. In America the population was steadily advancing to the westward. He was travelling through Canada some twelve months ago, and he met two railway trains laden with Norwegians. They had been collected in Norway, passed over the Atlantic, and then into the railway trains at Quebec, and after that were going a thousand miles to the Westward, singing as they went. Thousands every year passed through the Central States in the same way. Last year, no less than 100,000 people, with their families and wagons, disturbed by the war, had been moving over the plains, to make their permanent home on the Western side of the Rocky mountains. A few months ago he stood in San Francisco and preached in the Cathedral, on a spot which fourteen years ago was a desert. Now there was a city of 100,000 people. What had accelerated this movement was the discovery of gold. The intermediate territory between Canada and British Columbia was also likely to be opened up, through which might be an extension of the Canadian railway from ocean to ocean. Already a step had been taken in this direction by the completion of the telegraphic communication across the continent. They now got British news at Victoria in twelve days, and if a railway was completed, the journey to Victoria would only occupy a fortnight.

From there to Shanghai would take three weeks. This would consequently be the nearest way to China, and British Columbia and Vancouver would be the British emporium of Eastern traffic.

ITS GOLD FIELDS.

As they were aware, gold was discovered in British Columbia some time ago. It was first found in dust on the lower sands of the Fraser River, but its discovery immediately led to a further exploration, and its source was eventually found among the mountains of Cariboo, in a loop of the Fraser River, some 500 miles from the sea-board. It had a mountain origin, in the quartz rock prevailing. The places where it was found in greatest abundance were not very high. He (the Bishop) was up one day taking the altitude, when he saw two miners sitting near. They were very curious to know what he was about. He asked them whether they could give an idea of the elevation, when one of them, judging, no doubt, from the difficulty he had in ascending, said, "40,000 feet;" and he was not a little surprised when he was told that it was only 6,000 feet above the level of the sea. The action of the atmosphere, the rains, the melting snow, and the torrents upon these quartz rocks, disintegrated them, hurled them down, and broke them up into smaller pieces, and the gold then became separated. There could be no question at all about the auriferous character of this region. It had been computed that the yield thus far had been double per man what it was in California and Australia. At present, however, the country was comparatively unopened. The discovery of gold, so far from morally benefiting a country, generally had an opposite effect, but still it brought a rush of people, and caused a country to be quickly opened. In British Columbia it had greatly assisted in the formation of roads. In places where he had to crawl on his hands and knees when he first went out, they might now travel with a carriage. In one journey he then made, he remembered that for about twenty miles of it he fell down, tore his dress, wounded himself, and altogether suffered more inconveniences of that nature than in all his life before. He met a man on the way, and it was customary when they met anybody in their travels in British Columbia not to say, "It is a fine morning," which everybody knew, but very anxiously to inquire, "How is the trail?" The man he met replied, "Well, I guess pretty bad, but there is one advantage in these here bogs, that they have a bottom to them." And so they had the consolation and comfort, as they were sinking down in those swamps, to know that they would come some time to a foundation. But all this had had an end, and places which but a year ago presented these inconveniences were now well provided with good roads.

OTHER RESOURCES OF THE COUNTRY.

Another resource of British Columbia was the salmon, which existed in great plenty. One of our ships of war put down a net off an island there, and took at one haul 603 salmon. On another occasion, a few months afterwards, they did the same thing within a few. Besides the salmon, there were the cod, the halibut, and the herring in great

abundance. He was at a settler's house one day, when a little girl was sent down to the water's edge with a bucket and a rake, and by raking in what she could at arm's length, she filled her bucket with fish. Then the herring was very abundant. He constantly had the gratification of a herring for breakfast cured by a Yarmouth man. Timber also was plentiful of a peculiar kind, which recent scientific investigation had proved, had some qualities more valuable than any other timber—he meant the Douglas pine. There was coal of excellent quality, with which their steam navy were supplied, and they were now beginning also to supply San Francisco. Vancouver was the only coal region along the whole Western sea-board down to Panama. Copper mines had also been opened. With all these resources, it had every prospect of becoming a most valuable colony.

THE POPULATION.

The population which had gathered together was of a very mixed character. They had not come as to Australia from England, but to a large extent from California; and California, though improved now, had been perhaps less distinguished for order, for religion, and for civilisation, than any other part of the American territory, being furthest removed from the central Government. Such had been its condition that on three different occasions the magistrates, judges, and persons in office had been overthrown by the people taking the whole executive into their own hands, in what they called "Vigilance Committees," in consequence of the utter corruption of the Government. Hence it was that violence was carried on to an extent unknown in civilised countries. People went about with revolvers and bowie knives, and nothing was more common than disturbances in which life was taken. Then California had been the receptacle of people from all parts of the world. At one time it was such a prevailing custom for the crews of ships touching there to desert their vessels, that a part of the city of San Francisco was built upon the hulls of ships which had been abandoned in this way. Their object had been to carry Christian influences into a society thus formed, and to follow the gold-seeker into his fastnesses in the mountains and every imaginable kind of retreat.

CHARACTERISTICS OF THE POPULATION.

As a class, the miners were unused to religious worship; and they had an inferior estimate of ministers of religion. One of his clergy was travelling up to British Columbia, when he was joined by a miner, who accompanied him for three days, and whose heart and confidence he gained, as was usually the case with him. The miner said to him, "Now I should like to do you a good turn. I have been some years in California, and I think I can show you how to make money. There came a man to work as a minister in California, but he could not make anything, for he began to talk against sin, and that would never do; so he had to go away. Then there came another man, who did quite different: he gambled and drank with the miners; he did very well, and made a nice pile of money. Now I advise you, when you go up to Cariboo, don't talk about sin, but do as the others

do, and you will make a good thing of it." The man could not imagine any other motive, but a sordid one in any man's mind for undertaking the service of God. Nevertheless the class of which he was speaking had points of interest.

THE GOLD MINERS INTELLIGENT.

One circumstance was their intelligence. Coming up to a group of men engaged in mining, they would be seen dressed as "navvies," all upon an equality, with pick and shovel; but though they all looked like "navvies," some of them were men who had travelled over the world, and were well educated. Among them is a lawyer, a doctor, a merchant, and educated men who have travelled over the world. All have come there by the force of the energy of their characters; and, acting one upon the other, they present to you an amount of intelligence that is not to be found in any other labouring class—an intelligence of a sort not to be excelled perhaps in any society. We found books among them such as Macaulay, Gibbon, Plutarch's Lives, and Shakspeare. He remembered preaching a sermon at the mines on the love of God, and, amongst other things, to show that love, he instanced the care and the patience of Almighty God in the preparation of the earth for man. The coal and iron-stone had taken ages to prepare, that this earth might be fitted for the habitation and for the comfort of man. A man came up to him afterwards and said, "I take great interest in your sermon; what you say is quite true. We know, who dig in the ground, that the earth is more ancient than generally supposed, and I am glad to see that that view so harmonizes with Christianity." They were also fond of reading. On his (the Bishop's) travelling excursions amongst the mines, he was accustomed to use for worship two cards, in the absence of prayer books, Bibles, or hymn books. On one card he had hymns, and on the other selections from the Liturgy and suitable prayers. He circulated to every one two cards, and thus every man had his hymn book and prayer book, and they were very ready to read them. He was struck with the quickness with which many, unused to the worship of God, joined in the services. At the commencement, a few short pithy remarks were addressed to them upon what worship was, to solemnize their thoughts to the occasion, and each part of the service was explained. He found that the intelligence of the men recognised this mode as one highly suitable, and it had secured their acquiescence. Persons had come to him afterwards and expressed the interest and pleasure they felt in such a style of worship. They better appreciated now the efforts of the clergy, believing in their desire to do good. They even offered to assist in getting others to attend the worship of God, and men had been known to go about exhorting their fellows to attend the service, influenced evidently by friendly feelings, and desirous of doing good; but yet blaspheming and cursing the people they spoke to if they would not attend. An instance of that kind occurred to himself. He (the Bishop) was holding a service in a drinking saloon, up at the mines, some 500 miles from the sea coast. After the service, a man came forward and wished to speak with him. He said: "This must do some good," and,

pulling out a leathern purse, commenced throwing the gold dust upon the table; but his eye caught sight of the British flag, hung up in the room, as a sort of preparation for the service, and he fell into a fury, cursed it, and said, "Though I am a Protestant, I am a foreigner, and I will never consent to come under the British flag." His language was such, that even one of his companions, accustomed to that sort of blasphemy, saw its inconsistency, came up, and endeavoured to stop him. Here was a man who, with good intent, came to the service, appreciated it to a certain extent, was offering his money to assist the work, and yet his old habits were such, that he could not command himself when excited. Still, there was improvement, and the clergy were no longer received with scoffing contempt as they used to be.

THE GOLD MINERS GENEROUS.

A good feature of this class is their generosity. A gold-seeker will always divide his last meal with you if you are in distress. An instance of this occurs to me: A young man came out from England; he had been an officer of the English army in India. I thought when I saw him, before he went up, that he was just about the best specimen that could be found to fight his way successfully; but, like many others, he broke down by the way. After travelling 500 miles, he was laid up with an abscess in his side, his life was despaired of, he had not a farthing in his pocket, and was away from all his friends. The miners did not require to be told about his nationality, or, indeed, about any other circumstance but one—namely, that he was in distress. They collected 50*l.* for him; they made provision that he should have all that he wanted, an attendant to wait upon him, and that, should he become better, he should be taken down carefully to Victoria and placed in correspondence with his friends. Many cases of this sort I could tell you, to show the generosity of character among that class of men.

ASSISTANCE IN THE COLONY.

They had endeavoured also to impress upon the population the great principle of Missions like this, that it was expected by the mother Church in England, who aided these Colonial Missions, that there should be assistance drawn from the people themselves—that they must, as early as possible, meet the assistance that was given them by their own exertions; but they could not expect much from the first settlers, who were for the most part poor men. With them the first years were years of great struggling and anxiety. The forest had to be cleared, buildings erected, fences put up, implements obtained, and stock purchased. It was a year or two before the settler got a meal out of the land, and therefore much could not be expected from him; but it was essential that he should be surrounded with the influences of religion. If they left their sons to go out there without the influences of religion, not having the ability to provide themselves with the means of grace, they would sink down rapidly, not merely into a state of indifference, but into a state of hardness and even of opposition to religion. It was remarkable how often they found men there

become depressed, and, under that depression, become morbid and fall into a state of recklessness, not caring what became of them, or what they did. Having passed through such trials, neglected by the Christians of England, a state of society followed, which was not only indifferent, but godless; and generations must elapse before they could recover, if ever, from the neglect to which they had been consigned; but if, when they first went out, care was taken to provide them those who should call them to the house of God—if they had churches planted amongst them, where they could hear on the Lord's Day exactly what they had left at home—he (the Bishop) could tell them, as the result of practical observation, that the careless one at home would become a thoughtful one abroad, because, while all else around him was strange, and new, and cold, this alone was like the worship that he had attended at home, and thus he was reminded of the dearest and best associations of his life. But it might be asked, "Why do you not dig up the gold, and pay your clergy, and build your churches?" People did not seem to understand that nobody could dig up sovereigns. The gold was only like the coal or iron obtained from the earth, and had to be converted into money. Besides, all that was obtained, if spread over those engaged in the work, would not afford much more than a common maintenance for them; for the peculiarity of the gold-seeking business was, that the gold was found in patches. A man might alight upon a spot rich beyond expectation, but there were many blank patches to set against it; and hence starvation and death were not unfrequent among the gold diggers. Indeed, there was no occupation in the world that was productive of so much misery, of so much poverty, and so much death, as the gold-seeking business. He was, however, happy to say that they had obtained as much assistance from the people as they could reasonably expect. Where there was one church in 1859, there were now seventeen churches and mission-chapels, besides stations for service; and the one clergyman had been increased to fifteen. Several congregations were also doing something towards the support of their own ministers; two of them were already entirely supporting their own clergy and the expenses of worship. They had even had assistance from foreigners. In one instance an Italian gave 3*l.*, and a Frenchman 4*l.*, towards a Protestant church. Upon the list of subscriptions towards another church were ten Chinese names, who had given an average of 10*s.* each. A Chinese merchant had also given 5*l.* to one church, and 10*l.* to another. As an illustration of the good feeling that might be established towards the mother country, he might state that two of the congregations to which he appealed for the Lancashire distress gave the sum of 110*l.* He believed that this was just an instance of the good feeling which would exist in the Colonies, if they only acted justly and Christianly towards them, and strengthen the best of all ties, the ties of Christian brotherhood in the Church of God.

TRAVELLING LIFE OF THE CLERGY.

The work of the clergy has been, as you may imagine, both from the characteristics of the people, and from the difficulties of a new country,

of a peculiar nature; but they have gained, in the course of a few years, upon the respect of the mining population; and the last time I went up there I had inquiries made of me, as I went along, whether such and such a clergyman was coming up this year. They said, "We hope he is coming; we like him much." This is a different state of things to what it was, which I attribute to the manly, enduring character of my clergy. A better, a more earnest, gifted, or enduring body of men I do not think could be found for that work. Often have I felt grateful to Almighty God that religion should have been at first presented out there in such an aspect. You will see a man with stout country shoes, corduroy trousers, a coloured woollen shirt, a leather strap round his waist, and an axe upon his shoulder; he is driving before him a mule or a horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee-pot, a kettle, and a frying-pan. He is a pioneer of the Gospel, on his way to the mines, five hundred miles ahead. He has considerable trouble as he goes along: he has the forests to go through, and fallen trees are constantly in his path—for these he has to use his axe; he comes to a swamp, in which his animal sticks fast—he has to take the pack off, wading himself into the swamp in order to do it; he has to carry the pack to some dry place, and then take the animal out and re-pack. Sometimes an animal will lie down, on account of the weight of his pack and the fatigue of the journey; then he has to be unpacked before he can be got up, and after that he is packed again. I remember coming up with an American blacksmith one day; he was driving before him two horses, on which he had his anvil and other things; one of them had just laid down. I should tell you that it takes about half an hour to pack a horse properly, and it is a difficult business. The blacksmith unpacked the horse and got him up, and, after about half an hour's hard work, re-packed him; when down lay the other horse, with which the blacksmith had to repeat the operation just described. Sometimes, when you come to your camping-ground, and turn your horse or horses out to feed on the grass close by, you look for them in the morning, and find them not; and perhaps the traveller has to wander for days over the mountains and rough untrodden districts, seeking his lost animals. Such difficulties as these beset the pioneer of the Gospel. He comes, at length, to his camping-ground; he takes off the pack, leads the horse to water, and puts him out to feed. He then comes back, and you see him with his axe cutting down a tree in the forest, to be used as firing for the night; he drags some of the branches after him, and makes his fire. He then takes his kettle, which he fills at a neighbouring stream, and puts upon the fire. He will then cut poles and pegs, and pitch his tent, unroll his blanket, and make his bed. The water having become hot, he takes his pan, and, with flour from his sack, begins to make some bread. He will make two cakes about the size of the inside of the frying-pan; he turns the bread over and over in the pan, then puts it beside the fire, before a large stone, to rise. After he has made his bread, you see him cutting pieces off his bacon, which he fries in his pan. Then he will sit down upon the ground, and eat what is his principal meal, bacon, bread, and tea. While he is so engaged, the

Indians are coming round him, and take their seats. As soon as he has done his meal, he puts his things away, and proceeds to instruct the Indians; and long after dark you see the crowd sitting round the fire, which casts a glare upon their faces. Their features are painted black and red, they are dressed in fantastic costumes, and they drink from his lips the Word of God, receiving thoughts to which they have hitherto been strangers. At last the hour comes when it is time to go, and one by one they disappear into the forests; the minister having first evoked the echoes around by singing the Evening Hymn, and engaging in prayer, with perhaps one or two companions who have camped near. Or, if there are no Indians, as soon as he has done his meal he will go forth, with the Scriptures under his arm, to a camp at some distance off, where he finds a party of men travelling the same way, and proposes to them that they shall have a service. They look at him, and wonder who he is, as he has no signs of his office in his dress, but looks like one of themselves; but they have no objection, and he begins the service. He speaks to them from the Word of God, and they are interested, and their attention riveted. By and by you hear the sounds of prayer, and the Evening Hymn closes all. They say they have not spent so pleasant an evening for many a long year, and wonder who the man can be who is camping near them, and who speaks to them so beautifully. That is the life which I have often looked upon of my clergy, as they were spending and being spent for the glory of God and the saving of souls. It has won the respect, if not the hearts, of many.

FADING AWAY OF NATIVE RACES.

And now he would pass on to speak of the native race, that great family which once overspread North and South America. It was sad to think that within forty years of the discovery of America by the Spaniards, from twelve to fifteen millions of the natives were swept away beneath the massacres and hard tasks of the Spanish invaders. Since the Anglo-Saxon had set his foot upon North America, the Indian population had dwindled down from fourteen millions to a remnant of a few hundred thousand, a large part of which was in British territory. Now people said, "That is all very true; it must be so. The savage must give way to the civilized man; the Red Indian must die out, and the white man must take his land." It was even sometimes asked—"What is the use of sending missionaries to the people? they are dying out." But were we not all dying out? Were they to keep back the knowledge that would save their souls? Were they to be unmindful of their solemn trust because, a generation or two hence, the Indian race might cease to be numbered with the family of man? Rather ought they not to be quickened to make haste and rescue as many as they could while they were with them; and not let there be the blot upon the history of their Christianity, that this great race passed away beneath our civilization, unclaimed by the Church of God. But it was well worth the while of Christians to inquire what was the process of this fading away of the native races. Was there nothing in it to

excite their sympathy? It was neither more nor less than this, that the civilized man brought to the native race an accumulation of misery, and added that to the already crushing burden of heathenism. All afflictions pressed far heavier upon the heathen than upon the Christian. Listen to that wail—that howl which had been going on so long in that Indian lodge. We heard it last week; we hear it this week. It has been heard for many a week. It is the cry of the bereaved heathen, for whom there is no consolation; nothing to appeal to. Go into that Indian lodge, see the heathen upon his death-bed, look at the settling of that dark cloud of sullen gloom upon that brow! See there the foreboding of misery and wretchedness! Romance-writers told them that the poor Indian had dreams of happy hunting-grounds—that he was going to his fathers, and that he would have plenty of what he lived upon in this life. That was all romance. There was no reality in it. In the death-chamber of the heathen it was all misery; throughout the length and breadth of heathenism there was not to be seen or heard of one happy death. He visited one heathen village where the smallpox was raging, for the purpose of getting them to adopt sanitary measures, and bury their dead. He found seventeen cases and three dead. There was one corpse that had no friends. While he was waiting a canoe arrived, and in it a woman. It was the widow who had been faithless to her husband, but hearing of his sickness she hastened home. He should never forget the wretchedness of that poor creature as she wept by the corpse. He went away, and came again in about two hours afterwards to see if they had carried out his directions. He met the woman; she had now a pick and shovel in her hand, and she was going to dig the grave. She appealed to him to ask the natives to help her lift the dead body. He said, "Help that poor woman." No one replied. He asked why they would not help her? They said she did not belong to their tribe, so they had no pity. A cruel selfishness was the universal characteristic of the heathen. Then take their superstitions. The leading superstition of the natives of Vancouver's Island and British Columbia was, that every separate thing was a spirit; a chair was a spirit, a table was a spirit, a canoe was a spirit, a tree was a spirit, a log of wood was a spirit, even the food they ate was a spirit, and they were constantly afraid of the spirit-world around them. That delusion of spiritualism, respecting which they heard something in England, was an old weed of America. Where civilization, Christianity, and religion were fading out, there came up the old weed of spiritualism, and it was found in full bloom among the savages he alluded to. They had their mediums, their sorcerers, or medicine men, who were supposed to communicate with the spirits. When anybody was ill they sent for the medium. If they wanted anything done, they also called in the same assistance. If any person was sick they did not say, "What is the matter?" but "Who has done it?" If he were to go into an Indian house, and some days after one of the inmates died, they would say that he came and cast a spell which caused the death, and the Indian would be bound to seek his life, or the life of one of his race, to compensate for it. Heathenism was, indeed, a heavy burden, enough to crush out the life

of a people, depressing above everything; but after came the civilized man, and what did he do? He brought additional misery to all this. They knew how strong the love of home was to us English; but the Indian loved his home ten times stronger than we did. He was the very child of home. He (the Bishop) had been struck in travelling up rivers with Indians, how they would constantly stop paddling, attracted by something upon the shore which he could not see; but it was full of interest to them, and they delighted to tell about it, forgetting that the canoe was dropping down the stream. By and by they resumed their paddles, and did the like again further on. If allowed, they would dilate upon every rock, every stone, and every nook, but the white man came and took possession of the land; he built and cultivated and fenced these places all round. He warned the Indians to keep off, not to come near; and thus a barbed arrow was driven into their breast, and not removed while the white man was there. Then there were the diseases which the whites had introduced—the smallpox and the measles, which laid hold of them with a virulence unknown in this country; but besides these, there was the vice of drunkenness.

LIQUOR TRAFFIC WITH INDIANS.

The Hudson's Bay Company, who had relations with the Indians over all that part of British North America, exchanged for the Indian furs useful articles of clothing, blankets, guns, and implements, and thus improved the natives, making them have a taste for some of the things of civilization, but they kept the drink from them, and why? because the Indian especially loved exciting drinks, for the savage had an idea that excellence consisted in physical excitability, and they loved the drink because it ministered to the wild incentives of their nature, but the time came when the monopoly of the Hudson's Bay Company to trade with the Indians was removed, so far as British Columbia and Vancouver were concerned. Then came in unprincipled traders, who knew what the Indians liked best, and who wished to get from them the valuable furs—their bear skins, beaver skins, martin skins, fox skins, and so on. These traders made a mixture, bad enough almost to poison whites, and which maddened to fury the natives. It cost 1*s.* per gallon, and provided with this, they went and traded with the Indians, who brought out their skins. The martin's skin out there was valued at 16*s.*, and was worth double that in England. If the Indian took the skin to any of the Company's places he got 16*s.* worth of goods for it, but the liquor trader gave him only a gallon of his abominable mixture, which cost him 1*s.* At that ruinous sacrifice did the trader obtain the skins; and if the Indians had no skins he took their blankets. He (the Bishop) knew a village where, four years ago, the Indians were well clothed in articles of British manufacture, obtained through the Hudson's Bay Company, but when he visited them last April he found them in rags and tatters, the result of the present system. After the liquor trader went, then followed the Indian revel. Men, women, and children, drank this mixture, and the scene baffled any description he could give. A madhouse turned loose, with the inmates infuriated against each other, and

having weapons of destruction in their hands, would be but a faint image of the scene, which, alas! he had seen so often. He had even had deputations from the Indians asking if something could not be done to prevent these white men producing all this misery. Such were the evils brought to this poor Indian race by the civilized man, and could they wonder that the natives were fading away beneath all this misery?

THE INDIANS AND THE HUDSON'S BAY COMPANY.

The Hudson's Bay Company had, indeed, kept up a remarkably good feeling amongst the Indians in British territory. Not so below the boundary line, for there were constant conflicts between the white men and the native races; but above the line, in British territory, to be an Englishman was held to be a friend of the Indian. The Hudson's Bay Company in dealing with them had been accustomed to give pieces of paper, on which was written "for work," "for skins," or for anything which was obtained from them, so much, or so many articles of clothing, or implements of different kinds. These pieces of paper the Indians accepted, and took them, it might be, to the nearest trading place, and the paper was always honoured; but unprincipled white men, knowing the confidence of the natives in the Englishmen's paper, had taken advantage of this, and at times had got work out of them, or valuable skins, and given them also in return pieces of paper. The unsuspecting Indian thought them as good as any of the other pieces he had been in the habit of receiving, but, by and by, when he got to the stores of the Hudson's Bay Company, he found them to be forgeries, worth nothing. Yet so anxious had the Company been to keep up a good understanding between the Indians, that they had honoured these pieces of paper, giving the Indians all they asked at their own loss, rather than lose the confidence of the natives. That good feeling which pervaded the Indian race towards Englishmen, stood in the place of several years of missionary labour.

INDIAN SUPERSTITIONS. THE SPIRIT-MAN.

The superstitions of the Indians increase their miseries. Their principal superstition is a belief that everything is a spirit. A chair is a spirit, so is a table, or a gun, or a canoe, or a bird, or a fish; the sun, moon, and stars are spirits, and a log of wood is a spirit—everything animate and inanimate they think to be a spirit, and they believe that persons have power over spirits. If any one is sick they think it is the spirit that is sick, and they send for the medium—or spirit man, or medicine man, or sorcerer, as he is variously called—who has power over the spirits, to come and heal the sick. I have often seen a mother holding her baby before a medicine man, who is howling his incantations with a bowl of some mixture, which he uses occasionally. He has one or two other implements. The poor mother is all this time neglecting the proper remedy for the child while yielding to superstition. We found a poor boy cruelly ill-treated. A man was sick:

and the Indians said, "Who has done this?" and they fixed upon the boy, who they believed had cast a spell over him. They tied his hands and knees together and put him by himself to starve. After about four days we discovered and rescued him. The cord had cut to the bones of his wrists and knees, and when we remonstrated with the Indians, they said, "We did not mean to kill him; we only meant to break his power." If I were to go into an Indian's house, and some days afterwards a person were to die, they would be satisfied that I had caused the death, and they would be bound by their laws of retaliation to take a life, perhaps mine, but certainly that of one of my race. All this is constantly producing death amongst them, foolish though it be.

INTELLIGENCE OF THE INDIANS.

An Indian child will learn to write in half the time an English child will take. An illustrated spelling-book one day was placed before a little girl ten years old. She was set to copy a word in two different forms of letters. There was a picture of the object. In a short time she had made a good copy in two forms of the word, although her first attempt at writing, and not only that, but that she had made a respectable picture too. Sometimes they will get a copy-slip and go away with it, and bring you a copy back; occasionally the copy-slip will be the wrong side up, but they will re-produce it most faithfully, its position being quite a matter of indifference. I gave an instance in one of my sermons on Sunday of two Indian youths, who in about two hours caught a sentiment of Christianity I was teaching, translated it from one language to another, set it to a tune before strange, and became then and there teachers of their tribe. They have been instructed in astronomy; and were particularly struck by lectures upon the tides and on the changes of the moon. They had their own talk and ideas on these subjects, but when the truth was put before them they said, "That is right; we are wrong," and with great intelligence they at once made that their own.

THEIR ANXIETY FOR INSTRUCTION.—THE BISHOP AND THE INDIAN CHIEF.

They are very anxious to be instructed. One of our ships of war, the *Hecate*, went to a place called Fort Rupert, in Vancouver's Island, and there endeavoured to quiet some disturbance among the Indians. The captain said, "You must not take the law into your own hands any more. If any one is killed among you, you must not go on retaliating in your own fashion, for that leads to endless death among you; but you must act upon the English law, which is to prevail now." A chief got up and said: "Your words are good, no doubt; the English law must be better than ours. But how do we know anything about the English law? you never told us. We are willing to learn. Why do you not send us teachers, and then we shall know what to do?" They made an earnest application to him to send them teachers. That was a tribe which I visited; and a chief got up, and, speaking of my visit to England, urged me to send at once to them one of the

clergy he had seen at Victoria, that they might not have longer to wait for Christian instruction. I was teaching the Indians one day on a beautiful lake, between Douglas and Lillooett. I spoke with the chief of the Lillooetts about sending his son to my institution, when it was ready, that the son might be brought up a Christian. I said I had heard that the Indians were not willing to send their children away from them, and asked if that was the case. He instantly rose and went across to a group of Indians, laid hold of a little boy, placed him by my side, and went back. I took that as a sign that when my institution was ready, he would send me his son. By and by evening came; instruction ceased. The Indians, having shaken hands, went away. We had retired to our tents, when some one came to my tent door, and said, "Do you know anything about this little boy?" I went out, and found the chief's son waiting there for me to take him away in the morning, which was more than I had bargained for. Next morning, Ospolow, the chief, came himself. He besought me to take his son, and followed me the whole of that day over a lake of eighteen miles, as well as over a land journey, hoping I would still relent, and take his son to bring him up as a Christian.

AN INDIAN CHIEF'S DIFFICULTY.

On another occasion, a chief got up and said: "We want you to explain something to us. You say that if we knew your religion, it would make us good. But are not all those people in Victoria of your religion, your tribe? They know your religion, but they are not all good. Many of them are worse than Indians. How is it, then, if your religion does not make all of you good, that it is going to make all of us good?"

YEARNINGS FOR CHRISTIAN INSTRUCTION.

The first time I went among those Indians, I spoke of Christ. They all acknowledged the Great Father; but that is a mere tradition among them. They do not believe in the Great Father, or love him, or pray to him; but it serves us to teach them of the Great Father, and His loving Son, Jesus Christ. The chief points on which I dwelt on that occasion were concerning the Great Father, and of His love in sending His only Son to die for us. They received that with great interest; and the next time I went up the country, I could not understand for some time what had caused an excitement among the Indians. They had heard of my approach, and sent heralds on to proclaim that I was coming. As I went along, I found Indians gathering together in various places, that I might speak to them. Their interest about Jesus, the Son of the Great Father, was such that it amounted to a panic; and when I could not speak to them, their chiefs would stand up among them for the hour together, earnestly telling them the few things they knew about Jesus. On one occasion, after teaching a tribe, I gave them three words to carry with them, meaning "Jesus, the good Friend." A long time after that, I

was in quite another place. There was a group of young men, to whom, as I was talking to some one else, I paid no particular attention. As I passed them, I heard the three words pronounced, and I saw that they had uttered them to attract my attention. They were anxious to know more about Jesus, the good Friend, and had travelled one hundred miles with that thought in their heads. I have had Indians following me for several days, encamping a short distance from my tent, with their faces turned towards me, in order that they might jump up at the least sign to be instructed. In addressing a meeting at Port Rupert, I found the Indians were very anxious to have a teacher; and one of them stood up and said, some of his tribe had been into Victoria, where they had seen several clergymen, and why could not one be sent at once to them? Another said, "It is a *shame* that we are not instructed;" and he used the word "shame" in the midst of the words of his own tongue. Wherever the missionaries went, the Indians pressed upon them for instruction; and I can assure you that it is a painful thing to go to the Indians, who have asked and trusted to me to get them teachers, and whom I am almost ashamed to meet, because I have not been able to gratify their hopes.

THE PLANTING OF CHRISTIANITY AMONGST THE TSIMPSEAN INDIANS.

That work at Fort Simpson was begun some five years ago, under the zealous and devoted catechist, Mr. William Duncan, sent out by our *Church Missionary Society*. For two years and a half he was learning the language; after that his work began to tell. Then opposition took place, and his life was sought on one occasion by a ferocious savage, called Legaic. At length the work increased; the feeling became deeper among some Indians, and it was considered time that those who believed should be called on to come out of heathenism, and give up all for Christ's sake and the Gospel's. People who knew the Indian character, said they did not think the Indians would make such a sacrifice; but they did not know the power that was at work. The day was fixed, and the Indians came out of their lodges, and sat round in a semi-circle, watching the proceedings. They knew something was going to happen, but they did not know what. When an Indian watches, he sits upon the ground, brings his knees up to his chin, wraps his mantle round him, puts his head down, and, mute and motionless, looks at a distance like a stone. Thus they were seated, and the question was, "Will any one stand out in the midst of the scoffing heathen, and declare themselves Christians?" First, there came two or three trembling, and said they were willing to go anywhere, and to give up all for the blessed Saviour's sake. Others were then encouraged, and that day fifty stood forth, and gathered together such things as they needed, put them into their canoes, and away they went. On that day every tie was broken; children were separated from their parents, husbands from wives, brothers from sisters; houses, land, and all things were left; such was the power at work in their minds.

ARRIVAL OF THE BISHOP AMONGST THEM.—A MURDERER DELIVERS HIMSELF UP.

The Christian Indians moved to a place seventeen miles below Fort Simpson, and I visited them last April. I then found that the little band of 50 had increased to 600, who had come from different tribes and formed a village, consisting of well-built cottages, men having put their houses side by side who for years before could never look at each other without an attempt to take each other's life. When the gun of the ship I was in sounded her approach, we saw a canoe coming from the shore. She was manned by ten Indians; and as she came nearer us we perceived that in the midst, as is the custom in canoes, sat a white man, our earnest catechist, Mr. Duncan. As the boat came nearer, an Indian was observed sitting side by side with him, not engaged in paddling the canoe. Who was that? He was a murderer. Six months before the *Devastation* ship of war, in which I was, had been in those waters, seeking the three Indian murderers of two white men. The Indians gave up two, but they would not give up the third. Their law is life for life; one life taken, one life to compensate. Two having been murdered, they gave up two, but they would not give up the third. The ship of war planted her guns against the village, threatening it with annihilation; but still they would not give up the third murderer. As soon as the ship of war was gone, the murderer came and gave himself up to Mr. Duncan, saying, "Whatever you tell me to do I will do. If you say I am to go on board the gun-ship when she comes again I will go." For six months he had been there at large, and when our gun sounded he might have escaped, but he said, "What am I to do?" and the answer was "You must come with me a prisoner." He was accordingly handed over to us a prisoner. Thus we see that what the ship of war with its guns and threats could not do for civilization, for protection of life, for justice, the simple character and influence of one Missionary could accomplish for all those important objects.

INDIANS WAITING TO BE EXAMINED.

It was my office to examine a number of those Indians for baptism. I was several days engaged in the work. One day I was engaged from eight in the morning till one o'clock the next morning. It was the last day I had, and they pressed on continually to be examined. Night and darkness came. The Indians usually go to bed with the sun, but now they turned night into day, in order that they might be "fixed in God's ways," they said. "Any more Indians?" I kept saying, as eight o'clock, nine o'clock, ten o'clock, twelve o'clock, and one o'clock came, and there were always more Indians wishing to be "fixed" on God's side. I shall never forget the scene. The little o lamp was not enough to dispel the gloom or darkness of the room, but its light was sufficient to cast a reflection on the countenance of each Indian as he or she sat before me. The Indian countenance is usually inexpressive of emotion, but now when they spoke of prayer and trust in God, there was the uplifted eye, and evident fervour; and when they spoke of their sins, there was a downcast look, the flush came

and went on their cheeks, and the big tear frequently coursed from their manly eyes. Their whole hearts seemed to speak out in their countenances. I put down in a book the answers they made me at the time.*

VISIT OF THE BISHOP TO THE INDIAN FISHING-GROUND—HEATHEN AND CHRISTIAN FISHERMEN.

I went up to their fishing-ground on the Nasse river, where some 5,000 Indians had assembled for their fishing. That fishing is the "small-fish" fishing. The salmon fishing is another chief season, at which they get food to lay up for the winter. These small fish form a valuable article of food. They come up for six weeks only. The Nasse river where I visited it, at the north of British Columbia, is about a mile and a half wide, and the fish had come up in great quantities, the river seemed alive with them, and 5,000 Indians from all parts—from the islands of the sea, from the Russian territory, from the coast, and from the interior—had flocked to the fishing, decked out in all their finery. Their costumes are strange and fantastic. Their faces were painted red and black; they wore feathers on their heads, and imitations of wild beasts on their dresses. Under great excitement they had come on that grand occasion of the year. Over the fish was an immense cloud of innumerable gulls—so many and so thick were they as they hovered about looking for the fish, that as they moved to and fro, up and down, the sight resembled a heavy fall of snow. Over the gulls were eagles soaring about in their noble flight, looking for their prey. After the small fish, also, had come up larger fish from the ocean. There was the halibut, the cod, the porpoise, and the fin-backed whale. Such a scene of life—man-life, fish-life, bird-life—I had never conceived before. You may imagine the excitement. All that various animated life was to those people a life of spirits. Their custom was to meet the fish when they came and speak to them. They paid court to them, and would address them thus: "You fish, you fish; you are all chiefs, you are; you are all chiefs." But what did the Christian Indians do on this occasion? They separated themselves from that ancient custom of their fathers; they went apart; they had a thanksgiving service to Almighty God; they sang Christian hymns, and they prayed that God would make them worthy of His gifts. I had a Christian service among them. I had heard the Christian hymns they sang, and I looked upon them as new creatures, for their faces were already so different from all the heathen around them. When the Sunday came, the first Sunday of their first fishing season as Christians, although the fish had come up in greater abundance than ever and the season was so short, the Christians said, "We cannot go and fish." The heathen were full of excitement gathering in the spoil; but the Christians said, "No; we are God's people; God will provide for us, and we will spend His day as He tells us to do." And they kept holy each Lord's day in the midst of the fishing season.

* Vide p. 27.

INDIAN CONVERTS OF METLA-KATLA.*

EXAMINATION-ANSWERS

PREVIOUS TO THE BAPTISM OF SEVENTY-ONE INDIANS, APRIL, 1863.

The following answers and incidents, noted down at the time by the Bishop of Columbia, are now given in compliance with a desire expressed by many persons. It will be seen the answers have reference chiefly to the depth and source of penitence, and the knowledge and personal application of the leading truths of the Gospel.

MALES.

Name.	*Age.*	*Answers.*
YILMAUKSH . .	22	I believe in Jesus as my Saviour, who died to compensate for my sins to God.

Appears very earnest; speaks devoutly and freely. Long time under serious impressions. Brought out from heathenism three of his relations. Eight months under special instruction.

LEHT	25	I feel my unworthiness, but trust to God's pity. We must pray constantly to God. I have not two hearts; have given myself to God.

Was in the *Cariboo* steam-ship when blown up: turned to God then. Three years under instruction. Son of a chief. Much tempted to go to heathen feasts, but has steadily refused.

KANGISL . . .	22	I am striving against my sins, determined to follow God's way. God's way good and right, without doubt. Our way full of mistakes. Christ searched out (exposed) man's way, and showed God's way, and then was punished to make satisfaction for our sins. I pray for a good heart and for pardon from my sins.

Four or five years ago, under instruction; fell away. A year preparing for magic; a year and a half earnest.

SHKAH-CLAH . .	35	I have not long come forward for baptism, but have long been wishing to be fixed in God's way, and have been struggling against my sins. God punishes the wicked who persevere in their sins. I must pray for God's Spirit. God teaches us humility, and to love one another. I pray for God to pardon my sins, and to dress me in his righteousness.

Confesses he has been very wicked. Lately his child died. As it lay dying, with tears he touched it, and said, "This is for my sins." Was moved strongly to turn to God by the death of his child.

* Station of the Church Missionary Society.

Belongs to a leading family. His brother, a heathen chief, tells him he will be nobody if he becomes a Christian.

Name.	*Age.*	*Answers.*
LEGAIC . . . . (Principal Chief)	40	We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. Am anxious to walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins; strengthen me to do right; pity me; my prayers are from my heart. I think sometimes God does not hear me, because I do not give up all my sins. My sins are too heavy. I think we have not strength of ourselves.

Under instruction about nine months. On two occasions before attended for a short time, but fell away. Mr. Duncan says this man has made greater sacrifices than any other in the village. Is the principal chief, and has left his tribe and all greatness. Has been a most savage and desperate man; committed all crimes. Had the offer of forty blankets to return to his tribe. He now bears the ridicule of his former friends. Yet his temper, formerly ferocious, bears it patiently, and he returns kindness, so that some have melted and are ready to come with him.

LAPPIGH KUMLEE	30	I have given up the lucrative position of sorcerer. Been offered bribes to practise my art secretly. I have left all my mistaken ways. My eyes have been bored (enlightened). I cry every night when I remember my sins. The great Father Almighty sees everything. If I go up to the mountains He sees me. Jesus died for our sins upon the cross to carry our sins away.

Dates his change from seeing a convert reading a book, and he felt ashamed that he knew nothing, and he determined to learn, and soon he found his own system false. One case, when his spirit said there would be recovery, death came; and another, when he foretold death, life remained.

COW-AL-LAH . .	30	A Christian must put away sin, lies, drunkenness. I had wished to come forward at the last baptism, but was held back by those around. I have now broken away, and am ready to give myself to God. God is the maker of heaven and earth. God pitied our sins and sent Jesus to save us. The Spirit helps our weakness. If we follow God here, we shall find God after death. All must stand before God and receive according to their works. Was struck at the dark death of many of his relations. He and they knew nothing about the future. So when Mr. Duncan came and spoke about those things, he gladly heard, and determined to follow him.
QUIL-AH-SHKAHKS	25	I have put away my sins. I have long sinned against God. I am afraid of my sins. God sees me. Jesus has opened the door of heaven to us. God sends His good Spirit to help us. God will measure our ways when we die. So long as I live I will try to give the

Name.	*Age.*	*Answers.*
		news of God to others. The word of God has taught us to hope. In the summer saw the people die from small-pox. Saw the hand of God and trembled and resolved to turn to God. We are not strong to resist the hand of God.
NEEASH-AH-POOTK	35	I have long followed sins which make God angry. I have put away sin, but if I am ever so ignorant in my endeavours I will persevere. Used to be a great drunkard. Have given up magic and display of property. Felt God last summer. We have turned back to our great Father. He sees all; His Spirit is with us. The blood of Jesus cleanseth us from all sin. How happy the angels will be to see us good, and how they will cry if we are sinful. At the last God will divide us. Lost ten relatives by the small-pox last year, and it opened my eyes to my sins. God's hand was strong to cut down sinners.
KSHIN-KEE-AIKS .	36	I will fight against my sins and continually cry to find God. I will endeavour not to retaliate when ridiculed. I believe in the Lord in heaven, who made the earth and heaven, and us, and the food we eat. Jesus the only Son of God, died to save us from our sins. God gives us the Holy Spirit to help us to contend against the evil spirits who come against us. If we are sinful when we die, God's face will be against us. Wherever I go my mind is fixed to serve God. At the last God will divide the good from the bad. Used to hear God's Word, and always went back to my sin. But at last came away with the others, and was fixed then.
KOW-KAYTH . .	18	We must leave all sinful ways and take hold of God's ways. I have long carried sin, but must not carry sin to God. God is a great Spirit. Made earth and heaven. Jesus died in our stead. The Spirit of God ever with us; the hand of God ever near. If we carry our sin till we die, God will punish us. We must all meet God when we die. God will show us our ways. My father was cut down in his sins. I purpose to do differently.
KAHLP	35	I shall fight against my sins. My heart truly says, I will turn from sin to God. God is perfectly right in His ways. Sees all good and evil. God made all things, heaven and earth, and us. The Son of God our Saviour, Jesus. The blood of Jesus Christ cleanseth us from sin. God does not withhold His Spirit when we cry for it. Whosoever believes in God the Spirit of God lives in his heart. Those who die in their sin go to darkness, and to fire. I will fear God as long as I live. I pray for God's Spirit and light to lead my own spirit along the path to Himself when I die. Was a slave; was poor in spirit, and was drawn to cry to God to take my heart.

Answers freely. He was taken slave by the Hydahs; brought back and sold to his own chief, and was some years a slave. The chief's son sold him to his own friends, who set him free.

SKULLOH . . .	30	From my birth I have been a sinner. I cannot understand the size of my sinfulness. Cannot of myself give up my sins, but God will help me. Jesus our Saviour came from heaven; that is the reason why we can be saved. I feel God sees and understands all we

Name.	*Age.*	*Answers.*
		do, and think, and speak. Am not afraid of the judgment, for God is full of love and mercy, and the Son of God has made our peace. I pray God to prepare my heart to see Him.

Was in a canoe with a child, who fired a gun by carelessness. A portion of the boat turned the shot from going into his back. He was led to think why a little piece of wood should thus save his life; he became thoughtful; heard Mr. Duncan was come to speak about God, and at once joined.

OOSHI NEEYAM NAY	24	I will try to take hold of God's ways, and leave sin. When I remember my sin my heart cries. I believe in God, who made heaven and earth, and who is almighty. Our sins were the death of Jesus. The blood of Jesus cleanseth us from sin. We must pray to God to put our hearts to Him. Jesus will dress us in His goodness. God sends His Spirit to make us good. I am not afraid of the judgment, for I hope my heart will be right to see God before I die. If our hearts are not right to see God, he will cast us into darkness.
KISHEESO . . .	16	A duty to give up the ways of the Chymseans. Was very wicked when quite young. Will try to put away my sin. I cannot eat again what I have vomited. God is almighty. Jesus the son of God, our Saviour. God will hear me if I cry to Him. We must seek God first before any other thing. My father and mother still in heathenism, but I cannot go back to them. I rather cry when I think of them. I pray night and morning for God to pity and to pardon me.

Came by himself in a tiny canoe, across the sea, away from home, to join the Christian people.

NEEASH LAKAH NOOSH . . . . (Called "the Lame Chief." He is blind also of an eye. Fine old man.)	70	When asked if he wished to become a Christian, said, For that object I came here with my people. I have put away all lying ways, which I had long followed. I have trusted in God. We want the Spirit of God. Jesus came to save us. He compensated for our sins. Our Father made us, and loved us because we are His work. He wishes to see us with Him, because He loves us. When asked about the judgment, said, the blood of Jesus will free those who believe from condemnation.

Under regular instruction for a year; and before that for some time by his daughter. Is most consistent, trying to do simply what is right. The other day was benighted on Saturday, on his way to spend the Sunday at Metla-katla, seven miles off. Would not come on, nor let his people gather herring-spawn, close under their feet: he rested the Lord's day, according to the commandment.

THRAK-SHA-KAWN (Sorcerer.)	50	I wish to give up all wicked ways. Have been a medicine man and know the lies of heathenism. I believe in the great Father who made us, in Jesus who died on the Cross that God would pity us. I want the Spirit of God to touch my heart. We must all stand before God. God will measure our ways. No one to

Name.	*Age.*	*Answers.*
		be his master but God. I will not keep my eyes on the ground any more, but will look up to heaven all my life.

He has had to bear much scorn, and to go through much struggle.

LEE-QU-NEESH. (A Chief.)	39	When young was brought up in sin. No one ever told me the good news. Cannot tell how great a sinner I am. I believe in God, and cannot turn back to any of my old ways. The great Father Almighty, Maker of the earth. Jesus Christ, the only Son of God, died for our sins that God might pity us on that account. God is a spirit, full of love and goodness; but we must pray for God's Holy Spirit. We must all stand before God. God will know who are good and bad. By and by I shall know if God hears me. My heart is dark; I cannot clearly tell now. A long time I felt I was contrary to God, and when I heard the good news I gave up evil ways.
QU-TL-NOH	19	I wish to put away all sin, lies, drunkenness. Have erred in following man. Must now try to follow God. I believe in Jesus Christ, who died for our sin. God's Spirit prepares us for baptism. We shall rise from the dead and see God's face, if we are God's children. I am wishful to serve God as long as I live.
KLAH	35	I have made up my mind to live a Christian. Must try to put away all our sins. I believe in Jesus Christ, the Son of God, who died for our sins. God is good to us, and made us. God gives us His Spirit to make us clean and happy. I pray to God to clean my heart, and wipe out my sin from God's book. It will be worse for us if we fall away after we have begun. I repent I was not baptized a year and a half ago.
FEMALES.		
NAYAHK	30	I have been a great sinner, but God has opened my heart to see good, and I am resolved by His help to put away all evil and live to God. I pray for pardon and God's Holy Spirit. I feel unhappiness now amongst my heathen friends, and have pleasure only with God's people.

Her husband has been sent away. She remained; although at the cost of much privation to herself; but she would not go back to heathenism.

Replied well as to the special work of each Person of the Trinity.

NAYAHK (Wife of Lapplighcumlee, a sorcerer.)	25	Answers well and clearly upon the separate work of each Person of the Trinity. Prays for pardon—for the Holy Spirit.

Suffered much from the mockery of her husband. At her earnest demand he gave up devilry. Under eighteen months' regular instruction. Been consistent in the midst of opposition; adhered to the Mission when many were against. Has been a blessing to her family, all of whom have renounced heathenism. Her husband, the sorcerer, laments his past life, and would be the first to put his foot upon the evil system.

Name.	*Age.*	*Answers.*
LOOSL . . . . (Widow of the cannibal Chief who died penitent.)	25	I know how blind I have been. Was first turned to God by the news of the Saviour. Was struck that He came down amongst us. God is a Spirit full of love. Christ came to carry away our sins. We must pray for the Spirit to help us. I confess my sins to God and cry for pity. I pray for my friends. After death the judgment. We must stand before God. Jesus will answer for those who trust in Him.

Upheld her husband in his wickedness. Was turned by his turning at his death.

AD-DAH-KIPPI . . (Wife of a Christian Indian.)	25	I must put away sin. I know I have been making God angry, but must put away all my old ways, lies, and the evil of my fathers. God gave us commandments. God would not hear us till we put away our sins. Jesus would make peace for us and add His Spirit. Am resolved to endeavour to live to God all my life. Was much moved last fishing at my sinfulness, and then repented strongly, and resolved to walk with God. I pray morning, noon and night for pardon and God's Spirit.

Had opposed her husband, who is a Christian.

SHOODAHSL . . (Wife of Clah.)	30	We must give up all sin. God sees and knows us all through. Jesus died in our state because we were bad. By the Spirit of Jesus we must learn to walk in the good way. I feel struggle in my mind, but persevere. I pray for pardon. Will do all I can to keep God's way. God's own Word promises that he will hear.
WAH TEE BOO . .	16	Have been sorely tempted. Jesus came down from heaven to save sinners, and to make our peace with God. Jesus shed His blood for our sins. Jesus will be as a ladder for us to heaven when we die. We must stand before God. We must cry to God before we die and not put off. I pray for a clean heart to God.

Made a touching confession of her sins, when applying for baptism.

PAIEK . . . . (Wife of Slulloh.)	25	Want to find God. I repent of my sins. First led to think by the shock of my father being shot in the house by another Indian. Sought peace and came to Metla-katla. God is almighty, full of goodness, and truth, and love. Jesus, the Son of God, died for our sins. Asked what we should ask God for. She said, light. The good will dwell with God for ever, the bad be cast away.
WAHTHL . . . (Wife of Legaic.)	40	I wish to put away evil and have a clean heart. Feel the pain of the remembrance of sin so bad I would sometimes like to die. I want to seek God's face, but feel little hope ; still I determine to persevere, though miserable. Loss of relatives, and finding no peace and rest, and feeling in darkness, led me to look to God. I know that God sent His Son Jesus to die for our sins.

About nine months under regular instruction. She is evidently anxious for her soul ; knows the truth, but her sins are a burden, that she has not found peace. She has been anxious her husband should go forwards in good.

Name.	*Age.*	*Answers.*
LAHSL	22	I wish to be a Christian. Must put away all sin. I believe in our Lord Jesus Christ, who takes away my sin. The Spirit is almighty; strengthens my breath. We must all stand before God. We must try to be good. Knowing this, I pray to God morning and evening. Death in the family first led me to think. I have been made bad by my people, but have now turned to God.

Eighteen months under instruction. Been afflicted, and shown great constancy.

AHK-YAIK . . .	22	My sins I must leave. I pray to God for pardon. Believe in God who made us, and heaven and earth. Jesus Christ the Son of God, our Lord. He came down from heaven to our world to save sinners. God is a great Spirit. God will measure our ways. I have struggled against my friends who wished to get me away from here.

About ten months under instruction.

SHYIT-LEBBEN . . (Wife of Kow-al-ah.)	23	I have a miserable heart when I think of my sins. Jesus had compassion and died on the Cross for our sins that we might live after his death. God sends down His Spirit to make us good. After death God will show us our sins and divide us. I pray when I wake in the night. If only my tongue speaks my prayers do not go to God, but if my heart speaks God hears my prayers.
TAH-TIKS . . .	24	I must give up all my old ways. I believe Jesus Christ died for my sins. We shall be happy with the angels if we are good here. The people of heaven and earth will be brethren. God will be to us as a brother. Long time ago I knew good, but it died in my heart and I followed sin; but had an illness and determined to do differently, and when the move here was made I followed. Did follow evil but am changed.
OO-AH . . . . (Wife of Thrak-sha-kaun.)	38	I wish to be a Christian. Was long time in sin, but now hope to give up every sin. Jesus died for our sins. Our Father made us and all things. The Spirit helps us. We shall find God when we die, having lost our sins. Those who remain in their sins will be carried away. I prayed to God for salvation.
NISHAH-KIGH . . (Chieftainess of the Nishkahs.)	45	I must leave all evil ways. I feel myself a sinner in God's sight. I believe in God the Father Almighty, and in Jesus Christ, who died for our sins. God sends down His Spirit to make us good. Jesus is in heaven and is writing our names in God's book. We must stand before God and be judged by Him. I feel God's word is truth. Have been for some time accustomed regularly to pray.

Two years ago she was found giving Christian instruction to a sick and dying person. Her husband tells me she passed much time in devotion. When she first heard the Word of God, her sorrow was great, and her penitence more than she could bear. Some five years she has been earnestly seeking God.

VISIT OF THE REV. R. J. DUNDAS

TO THE

CHRISTIAN VILLAGE OF METLA-KATLA.

OCTOBER AND NOVEMBER, 1863.

ARRIVAL.

I MAY now go on, and give you the journal of my doings during the time I have been here, from which you will gather something more of life at Metla-katla.

Friday, October 23.—As soon as the *Grappler* (Lieut. Verney, commander) was moored, Mr. Verney and I accompanied Mr. Duncan on shore. The whole resident population was waiting to receive us, by the flagstaff; and close to the school-chapel were the twenty constables, in uniform; as fine a set of young men as one could wish to see—the very pick of the Christians. Their uniform was a dark blue surtout, with brass buttons, and gold twist epaulettes, a scarlet stripe on each leg, a white belt, and band round the cap. As we passed through the crowd, we were greeted on all sides with, "Good morning to you, sir." "Glad to see you, sir."

INDIAN CHILDREN AT SCHOOL.

We went to Mr. Duncan's house. It is solidly built of large square timbers. We next went into his school-chapel, an immense circular building, some sixty feet in diameter, capable of holding some 700. Like English children, the young Indians, I dare say, prefer play to work. We stood at the door and watched them on the shingle below playing prisoner's base. At the sound of a gong they all hurried up to the school—of all ages and sizes, from fourteen downwards. They ranged themselves in order, boys on one side, girls on the other, and, led by Mr. Duncan, sang most beautifully.

"See the conquering hero comes,"

and

"See our oars with feathered spray,"

were amongst their *répertoire*, and made me think I was back in England. They sang, too, several catches in three parts. Some had beautiful voices, and certainly their performance was quite equal to thoroughly good national schools at home. Afterwards we went through the village, entering several houses. Almost everywhere the same neatness and order were perceptible, the exception being generally new comers, still heathen; for, as I told you, any Indian is received

as a resident who conforms to the laws laid down by Mr. Duncan, and renounces all heathen practices. The conversion of such is of course a work of time. Much pleased with what we have seen, we returned on board.

SUNDAY SERVICE OF INDIANS.

Sunday, October 25.—It was a pretty sight to see the whole population, old and young, at the sound of the bell, thronging to worship God. No need to lock doors, for there is no one to enter the empty houses. Every soul is assembled in the one place, and for one purpose. As they entered, the men took the right and the women the left hand of the great circular hall. I was surprised to learn from Mr. Duncan afterwards that he had never bidden them to do this; they seemed to have adopted the arrangement instinctively. Service began with a hymn in Tsimpsean. He led with his concertina. The air was very plaintive and beautiful—sung by some 200 voices, men, women, and children; it thrilled through me. Then followed Prayers in Tsimpsean, at the close of which all joined in the Lord's Prayer in English. Then followed a chant: one of the Psalms he had translated and taught them, to a fine old Gregorian. His address, or sermon, of nearly an hour, was upon the story of Martha and Mary. His manner and gesticulation was animated and striking, very much after their own style. Their attention never seemed to flag throughout. He asked me to address them, which I did, shortly, upon their present light as compared with their past darkness, and the difficulties they must expect in their new cause of Christian discipleship. Mr. Duncan interpreted for me. Before separating, they sang again in Tsimpsean a sort of sacred air, which seemed familiar to me, and was exquisitely beautiful. I found afterwards it was the anthem, "I will arise and go to my Father," somewhat altered and made more Indian in its character. It suited their voices admirably. I closed with a short prayer in English, and pronounced the Benediction.

The service was most striking. It was hard to realize that three years ago these all had been sunk in the deepest heathenism, with all its horrible practices. What hours, what whole nights of wrestling in prayer, have been spent by this single-minded faithful servant of God, in humble supplication that he might "see of the travail of his soul," and how has he been answered! There is nothing too hard for the Lord. Service over, Messrs. Duncan and Verney joined me in partaking of the Holy Communion. After the Bishop's next visit there will be, I hope, Indians ready to communicate wherever opportunity is offered.

THE MEDICINE WORK AND SORCERY.

Monday, October 26.—I should explain to you the medicine work, as far as I can. It is the great imposture among the Indians, having its force from their superstitious dread of evil spirits, which only the medicine-men can bind and cast out. Physic he has none. His operations are all a course of exorcism and incantation, intended to drive the evil spirit out of the part or limb in which he has taken up his quarters. If the patient is seriously ill, the violence he is sub-

jected to frequently ends his misery. The medicine-men pretend to have power over the souls of the tribe. They can take away a man's soul, and imprison it in one of their "soul-holders" (of which I have a couple). This gives them entire power over their victims, whom they can destroy at any moment by a word. In the case of women or timid persons, the fright caused by this is sufficient to unsettle the mind, or even bring about death.

To the other horrible features of the medicine-work must be added the cannibalism, which is part of the same system. To the Tsimpsean tribe there belonged two cannibals, the chief of the medicine-men. On one occasion, at Fort Simpson, a young lad died whom Mr. Duncan had been visiting. The morning of the day he died, the chief cannibal had been with Mr. Duncan for some time talking to him. He described him to me as a fine-looking, intelligent Indian. Scarcely two hours after he left Mr. Duncan's room (who then lived at the Fort), the sound of the medicine-drum was heard in the camp; and the too-too of this horrid instrument, with all the horrible yells, told of something about to take place amongst the medicine-men. Mr. Duncan was on the gallery of the stockade; soon he saw the band of medicine-men, in their paint and feathers and hideous masks, rush from the village on to the beach, headed by the two cannibals stark naked, besmeared also in paint, and looking more like devils than human beings. While the band of followers kept up a howl, and worked their rattles and danced about, the cannibals prowled about near the bushes, sniffing out the dead body, which had been previously placed at a certain spot known to them. Soon they made as if they had discovered it, dragged it out, divided it, and bore away each his portion in triumph. If no death occur for a long time, and the spirit in them want some flesh, they will sometimes direct a slave to be killed. This, too, Mr. Duncan witnessed. A poor Hydah woman was brought out on the beach, shot down within 100 yards of the stockade, and her body thrown into the water, where the tide would leave it. Just at the time it was nearly left by the receding tide, the horrible noise was heard from the medicine-camp; the wretches rushed out as before, headed by the naked cannibals, who, after pretending for a moment to sniff out the dead body, rushed on it like wolves; the band closed in round them, hiding them from Mr. Duncan, who watched from the stockade with horror. In another minute the crowd opened, and the two cannibals went off in opposite directions, each bearing half of the bleeding corpse, which they had rent in two. Sitting down then on the shingle, they proceeded to devour it!

There is a lower grade of flesh-eaters among the medicine-men, and this is the more numerous. Next to the eaters of human flesh came the dog-eaters; and then, lowest of all, those who do nothing, in the way of medicine-work. The post of cannibal, deemed the most honourable, is often hereditary. It is only the cannibal who is believed to be actually prompted by a spirit. Those who eat dogs do so in order to propitiate the spirit, and get him to come and dwell in them, then they will go on to human flesh. If the son of

the cannibal does not care to succeed his father,—to take up medicine-work, and go through a noviciate of dog-eating,—then some other is easily found. Young children are often initiated in this part of the medicine-work. Mr. Duncan came upon the band one day, in the outskirts of the village, instructing a little girl, eleven years old. She was stripped stark naked; her little body was hideously painted; she held in her hands a newly-killed dog, which she was tearing limb from limb and savagely masticating!

I think I have told you horrors enough for the present: still you know now what Mr. Duncan had to encounter and break down. I may add, as his work was deemed to counteract the medicine-work and frighten away their spirit, his life was often in jeopardy from the medicine-band. Still he held on, battling against it in God's strength, and he has conquered. The principal cannibal of the tribe died last year, a contrite yet believing Christian. It was no death-bed repentance: he had been gathered out of his heathen darkness while in strong vigorous health. But so great was the effect of his dying words upon the tribe, that since his death no one at Fort Simpson amongst the heathen has dared to fill his place. Cannibalism is now extinct among the Tsimpsean Indians, and the whole medicine-system of imposture is likely to die out too before very long. So much, then, for that.

PAUL LEGAIC AND HIS FAMILY.

I paid a visit this afternoon to the wife of the chief, Paul Legaic, of whom I spoke in a former letter, when I mentioned our meeting the Mission schooner. He it was who nearly took Mr. Duncan's life, at the head of the medicine-band attacking the school. They were both baptized by the Bishop last April. Legaic was the wealthiest chief of the Tsimpseans at Fort Simpson. He has lost everything—has had to give up everything by his conversion to Christianity. It was with many of them literally a "forsaking of all things to follow Christ." His house is the nicest and best situated in the village. A very little labour and expense in way of internal fittings would make it quite comfortable. He and his wife have one child only, a young girl of fourteen. She was a modest-looking, pleasing child—very intelligent—one of the first class in school. She did not look like one who had ever been "possessed with a devil;" and yet this is the child whom three years ago her teacher saw naked in the midst of a howling band, tearing and devouring the bleeding dog. How changed! She who "had the unclean spirit" sits now at the feet of Jesus clothed and in her right mind.

CANDIDATES FOR BAPTISM.

Tuesday, October 27.—I went on shore in the afternoon, to take up my quarters with Mr. Duncan. About four o'clock the bell was rung, and the whole village assembled at the schoolhouse, when Mr. Duncan told them that on the following Sunday, those who desired it, and also on examination approved themselves, would be admitted to Holy Baptism. Candidates were to assemble that evening at seven, to give in their

names. In his address to them he was very pointed and stringent—fencing in, as he afterwards told me, the door of admission—so anxious was he that only the really converted should offer themselves. He told them the strict uncompromising requirements in those who thus sought to join themselves to Christ and His service. Better that they should postpone so solemn and awful a step than come to it unprepared. At the hour appointed the candidates were assembled. Fifty-five gave in their names. Several were absent who would have come forward, had they been there; but, as my coming was never anticipated, at least 150 to 200 were away for their last hunting and fishing excursions before the winter, and would not be back for some weeks.

EXAMINATION OF CANDIDATES FOR BAPTISM.

Saturday, October 31.—The *Grappler* came back this forenoon. I was hard at work with candidates the whole day, from nine A.M. till eleven P.M. Out of fifty-five who offered I accepted thirty-eight; twenty-one males and seventeen females. I was strongly impressed with the real earnestness and devotion of those who came forward; and with their acquaintance with the simple saving truths of the Gospel message. Some cases were indeed most touching.

ANSWERS OF CONVERTS.

I made my questions simple. I aimed at drawing out their knowledge respecting the Persons and the work of the Holy Trinity, and our need in that work. A few answers may interest you.

Comkahgwum, aged about twenty-five, a fine young man. To the inquiry, what led him first to think of Christ, he said, "It was the winter before last. The new school was built at Fort Simpson. Mr. Duncan asked all the Indians one Sunday to come to church. I had never been. I went then. He told us of our evil ways, and of God who loved us. It was good to my heart; I was *deep in the ground* then; but now, when I heard this, I wanted to be free, and to love God: that was the first time I thought of Him."

In answer to the inquiry about God's view of sin, and His feeling towards sinners, he said, "God's heart is against sin, He is angry with it. But He pitied us. It was all for Jesus' sake." (What did Jesus Christ do for us?) "Jesus came down from His Father to die for our sins on the Cross." (Is He dead still?) "Oh no! He rose up from death. He is in heaven now. He is working for us there. He is sprinkling us with His blood to make us clean." (What must we *leave* and *do* to be Christians?) "We must leave our sinful ways; we must have new hearts; our old hearts are bad. We must believe in our Lord." (Who will help you?) "Jesus sends down His Holy Spirit to strengthen our hearts; we must keep praying for His good Spirit." (Do you pray for it?) "I am always working in prayer for God to pity me." (If you are tempted, what will you do?) "I will fight my sins. God will help me to fight." This poor man has been a murderer in his heathen state. Three years ago he was provoked by another of the tribe and wronged in the same way. He watched him

out of the village at Fort Simpson and then shot him dead. It weighs now upon his mind much. Surely out of his darkness he has been brought to see light.

One or two answers from candidates will serve as specimens of the whole.

"We must stand before God when we die. When the good die then they *live truly*. They can't live *so truly* here. God will measure all our ways; He will cast the wicked into darkness with bad spirits, but the good will live with Him in light." Another said: "God showed His love for us by giving us His Son. Because His Son came He pities us. Jesus died on the Cross. We killed Jesus. Our sins killed Him. He is in heaven now; He is there to save us; He is making a place for us, to give us." Another said: "I pray every day to Him; I say to Him, Oh, my great Father, pity me! I am poor and weak, help me; wipe my sins out of Thy great book." Another said: "Jesus is now an Intercessor. He stands between us and God. He died for our sins. His blood is strong to take our sins away. We must take hold of the hand of Jesus."

These are some answers of an elderly woman: "I want to take hold of the hand of God. He is willing to pity me; our sins killed Jesus; but His blood saves us. I must leave all my sins, for Jesus suffered for them. We shall stand before God; we must see God's righteousness. He will give His hand to the good, but He will put the wicked away from him." This woman, who cannot be less than fifty, has had no instruction from Mr. Duncan, save what she has heard in church. It has come chiefly from her own daughter of fifteen, who is one of the Mission-house inmates, and has been with Mr. Duncan for four years, his best and most promising young convert. She has been baptized by the Bishop, and has now been the instructress of her parents, both of whom will be baptized by me to-morrow.

From two or three elderly men I got of course answers less full. It is hard for them to *remember* truths so as to give definite answers in *words*. They feel and know more than they can explain. In a few cases Mr. Duncan said, if I would allow him, he would not put any questions to them formally, but would leave them to tell in their own way why they sought for baptism. And very touching it was even to listen to them, though I could not understand them. One, with tears streaming down, said he was very old, and must soon die; but he wanted to be at peace with God. He knew his ways had been bad all his life; but he had had no light; and now he wanted to belong to Jesus, for he knew Jesus loved him and died for him. Of course I could not hesitate in such case, and gladly accepted him. Some I rejected, because, being capable of instruction, they hardly came up to the standard required, and it was better that they should be more fully taught as catechumens before admission. A few who satisfied me in their knowledge I rejected, because their character for steadiness and goodness was not satisfactory; and one young woman, of about eighteen, I refused to examine at all. She was guilty of a gross act of dishonesty last summer, and then left the settlement and returned to the heathen at Fort Simpson. A few

weeks ago she came back; but Mr. Duncan was hardly aware of her return till last week. She received a severe reprimand for coming forward at all (her name was not in our first list), and an intimation from him that her offence had yet to be taken notice of. The choosing of names and other preliminaries of the arrangements for to-morrow occupied us for nearly two hours. In the case of those who had relatives already baptized,—mothers, or sisters, or parents, or children —the same family name was kept. One young lad of sixteen, whose answering had much pleased me, was called Robert Dundas. Lieut. Verney was allowed to name two candidates after himself and his brother. Two very pleasing young women, of not more than sixteen, I was anxious to name after my sisters, but I found that they had already borne English names, being in Mr. Duncan's class (first) in the school, and as they were known by these he did not wish them altered.

BAPTISM OF FIFTY-TWO INDIANS, BY THE REV. R. J. DUNDAS.

Sunday, November 1.—All Saints' Day. To-day I was privileged to perform the most interesting scene I have ever taken part in since I left England. Fifty-two souls have been baptized with water and the Spirit, and added to the Church of Christ, most of whom were walking a few years ago in the darkness that might be felt of degraded heathenism.

After service on board, Lieut. Verney accompanied me on shore. The Baptismal Service was arranged to take place at two, for adults, of whom there were thirty-nine. A second service was fixed for the infants of some of the Christians, thirteen in number, at five o'clock. A large number of the sailors from the gunboat were present, and seemed greatly interested in the solemn rite. A small table was arranged on a low platform at one side of the great circular Mission-house. On it were placed four silver dishes, containing water, which Lieut. Verney lent for the occasion; they were the best substitute we could obtain for a font. I wore my surplice, stole, and hood. The service of course had to be gone through twice: after each prayer and exhortation, in the adult form, had been offered or spoken by me in English, Mr. Duncan repeated it in Tsimpsean. The candidates were arranged in rows—the men behind, the women in front. On either side of them, all round the hall, were the rest of the congregation, Indians and sailors (of whom, sailors, twenty were present). At the proper point in the service, one by one, the candidates stepped forward in front of the assembled congregation. Mr. Duncan called up each by his heathen name. In answer to my request, "name this person," he gave the new Christian name, and by it I baptized him "in the name of the Father, and of the Son, and of the Holy Ghost." As I held the hand of each, while receiving him or her into the Church of Christ, and signing him with the sign of the cross, I could often feel that they trembled with deep emotion, and on returning one by one to their places, each knelt down in silent prayer. The Baptism being ended I offered up the two concluding prayers, all joining in the Lord's prayer in English. I then addressed the newly-baptized, pointing out

what God had done for them, and what they had vowed to do for God. I pressed upon them watchfulness, and prayer for aid, that the grace now covenanted to them by Christ's own seal and mark might be given them daily in increasing measure. Mr. Duncan took down notes of my address, and repeated it to them in their own tongue. All seemed wrapt in deep attention. There was a moment of perfect silence following upon the exhortation, and then I pronounced the benediction. The service lasted just two hours.

BAPTISM OF INDIAN CHILDREN.

At five o'clock I held a second service for the baptism of thirteen young children. They were all either infants in arms or just able to walk: the children of Christian parents. The parents of each little one stood as its sponsors with one other of their friends, also a Christian. "Thank you, sir," each mother said, as I gave her back her little ones into her arms. Some of them, about three years' old, were able to stand by themselves. English children of that age generally fight and scream; but these little things stood as quiet as statues, looking wonderingly up at the figure in white that poured water upon their heads. We named each girl after its mother, and each boy after its father. In a short address, I explained to the parents and sponsors what they had undertaken to do, and why the children were baptized as *they* had *themselves* been. This ended our services for the day. It will be long before my recollection of it dies away. With those previously baptized, there are now 120 Christian adults, besides a large number of children. Who can estimate the excellence of *his* reward who has been God's instrument in bringing these souls out of captivity, and giving them their blessed franchise of Christian liberty and the privilege of Christian sonship?

THE OLD VILLAGE SITE.

Monday, November 2.—On one of the old Indian sites we landed. It had been the principal village of six, the sites of the others being all visible from where we stood. Legaic's father was the chief, a powerful and dreaded warrior. The Indian with us pointed out the remains of his lodge: two or three enormous beams, four feet in diameter, which once lay on upright posts of equal thickness, but now lying on the ground and overgrown with weeds, were all that was left. The posts are generally squared and gaudily painted, carved sometimes with grotesque figures. If the chief is a great one, to show his wealth and resources, he erects each post of his house upon a slave, who is knocked on the head, thrown in a hole, and the post planted on his bleeding body. A little excavation on these old sites would bring many a human bone and skull to view. Near this house the Indian pointed out a solitary fir-tree; this they told us had been looked upon, in the days when the Indians lived there, as the bad spirits' tree. Bad spirits sat on every branch of it; and it was death for any Indian to go within a hundred yards of it, still more to touch it: none but the medicine-men ever went to it, and then only when the spirits

began to grow very tumultuous. Under it, on the rock, near the water's edge, was roughly scooped out the impress of a human figure. This they used to believe had been done by Traimshaâm, *i.e.* the devil.

SCHOOL FESTIVAL.—SINGING AND TALE-TELLING.

In the afternoon the school was assembled: about 150 juveniles were brought together by the sound of the gong, and were informed by Mr. Duncan that in an hour they were to return with their spoons, dishes, and mugs; the occasion being a feast, which Lieut. Verney and I were going to bestow. They came accordingly, in great glee. The banquet consisted of rice boiled, and sugar, treacle, and biscuit, that had been specially prepared on board the *Grappler*. The order was considerably greater than I have seen prevail at similar festive assemblies in England. There is one custom, considered at home bad breeding, which here is the rule. It is not with the Indians "eat all you can, and pocket none;" on the contrary, it would be a sign that your feast was despised, if the guests did not carry away more than they ate. Before they dispersed, the young folk sang to us. They have several English songs and rounds and catches among their list. Their singing of "God save the Queen" is excellent.

WEDDING FEAST.

My feasting for the day was not yet ended. In the evening I was invited to a wedding feast, given by two whom I had that day married. Chairs were set in the centre of the room for myself and Mr. Duncan. Rice, berries, salmon, sugar, with thin flour-cakes and tea, were set before the guests, who were ranged all round the large room of the host's house—not, however, squatting on the ground, as their usual posture is, but on seats temporarily made of plank. I contented myself with bread and tea. The latter I found to be a beverage in no respect connected with the Chinese drink: it was what is called Indian, sometimes Canadian tea, or Labrador tea; from a shrub that grows plentifully in the forests of North America, and I daresay elsewhere too. It is used as a substitute for tea by the Hudson's Bay Company's voyagers, in their journeyings through the Company's territories. To me it tasted very medicinal, but I daresay that among the swamps and snow of these inhospitable regions, a tired drenched traveller might have worse things to recruit and warm him. Supper ended, Mr. Duncan brought out his concertina, and played them sundry tunes, after which followed a regular talky-talky. They asked riddles, told fables, and discussed the morals, with a degree of intelligence that very far surpasses that of many a rustic assemblage at home. They have some curious and striking fables among them; here is one:—"A beaver and a martin were together, playing. 'Come to my house,' said the martin. 'I don't climb well,' says the beaver. 'Oh, never mind,' said the martin, 'catch hold of my tail, and I'll pull you up.' So the beaver caught hold of the martin's tail; but halfway up the tree the treacherous martin whisked his tail away, and down

tumbled the beaver. 'Ah, ha!' laughed the martin, 'the beaver has bumped his stomach.' Next day, the beaver meets the martin. 'Let's go to that island,' says the beaver. 'Well, I'm not a good swimmer,' says the martin. 'Never mind,' says the beaver, 'you shall sit on my shoulder.' So they started; but halfway over, the beaver dives in deep water, and leaves the martin struggling in vain to reach the shore!" The moral is easily discovered, but the fable would do credit to old Æsop.

TAKING LEAVE OF THE CHRISTIAN VILLAGE.

Friday, November 6.—Up anchor, and started at seven. Mr. Duncan came off in his canoe to say good-bye. The Indians ran the British ensign up as we passed the flag-staff, which Lieut. Verney acknowledged by hoisting all his colours—red, white, and blue—at main, fore, and mizen. And so I bid good-bye to this most interesting place. It takes its position now as one of the civilized towns or villages of British Columbia. But it is more than that: it is the enduring witness of the faith and patience and love of one unaided Christian teacher, whose sole reward (the only one he has ever coveted) is the souls he has been the honoured instrument of bringing from darkness to light. "I have seen Missions in various parts of the world before now" (said Lieut. Verney to me); "but nowhere one that has so impressed me with the reality of what has been accomplished."

CHILDREN'S HELP TO MISSIONS.

As it is important to encourage the early growth of interest in Missionary efforts, the following incidents may not be out of place in this Report.

A CHILD'S OFFERING.

During his tour in England the following letter was received by the Bishop of Columbia, dated May 18, 1864.

"My little girl, having been much interested in the Columbia Mission by the account you gave of your work there, last Sunday evening in St. Mark's Church, begs to forward the contents of her money-box to aid in the good work. I must apologize for troubling you with the order for the amount, but my child being only seven years old, could not easily understand its reaching you through an indirect channel. The order (for 16*s.*) is taken out in the little one's name, 'ROSA.'"

The Bishop's letter to Rosa:—

"MY DEAR CHILD,

I have received your offering for the Mission-work in Columbia. I am sure it has God's blessing upon it, for He loves to see children try to make known His name and sing His praise. There are many poor Indian children in Columbia who

are taught only hatred, cruelty, and dark arts by their parents, and who grow up ignorant and savage. But Christian Missions have rescued some, and now they are quite different; they love God and try to follow Jesus. They sing sweet hymns to Christ, can say beautiful prayers, and repeat their Belief, and portions of the Word of God.

How happy ought we to feel in helping on this bright and lovely work. I am glad you have now joined us in it by this gift, and I hope as you grow older you will more and more pray and work that the blessed gospel be preached in all the world, that those now sitting in darkness and the shadow of death may find light, and peace, and joy through knowledge of Jesus Christ, and dwell with Him for ever.

That God may bless you, my dear child, is the prayer of your friend,

To ROSA." THE BISHOP OF COLUMBIA.

A CHILD'S PRAYER.

Another letter received by the Bishop was as follows, dated April 12, 1864:—

"After you left us on Sunday evening last, and my children had gone to bed, I was surprised to find, on going up stairs, that one of the little girls was not asleep, and that she was reading. On closer inspection I found she was reading a 'Prayer for Missionaries.' I am desirous of telling you this only because I feel sure that the prayers of little children will send you on your way rejoicing, and you may find opportunity of telling some of your people that little English children do pray that your efforts may be crowned with success, and for their eternal happiness."

FUTURE ENDOWMENT OF THE CHURCH.

A PLAN PROPOSED.

An anxious subject in the early days of a Colonial Church is the provision of a future Endowment.

The Columbia Mission Fund, during the last five years, besides meeting the annual income of the Clergy and other charges, has been used in purchase of land, which may ultimately be of value to the Church. The extent of property so acquired is about 1,200 acres of land, and 24 town lots; but this may not become profitable for some years.

A proposal is here inserted, which exhibits both the good feeling of the colonists to the Mission, and their zeal for the Church.

The loan plan is on the principle which has been profitably carried on by several respectable Companies, of investing in the Colonies money borrowed in England. In the present case, instead of the profits going to shareholders, a Committee of leading gentlemen of Vancouver and Columbia, offer their services to manage the investment, and secure the advantage for the Endowment of the Church. Whether the scheme can be adopted remains to be seen. The notice of it here may interest some of our readers, and possibly draw from them practical suggestions.

The following letter contains the proposal:—

"New Westminster, 4th April, 1864.

"My Lord Bishop,

"The great efforts made by your Lordship to raise funds in England for the spiritual care of these Colonies, and the success with which those efforts have been crowned, are generally and gratefully acknowledged.

"But while the members of the Church of England have much cause to rejoice in the blessings thus secured for them, they cannot but feel that the time must come round when assistance from the Mother Church will altogether cease, new Colonial Bishoprics will be created, and the alms of the faithful be drawn into new channels. It appears, therefore, very necessary that some attempt should be made in the early days of these Colonies to secure an endowment which, when this vast Diocese shall be more thickly populated, will provide a fitting number of able and earnest Clergy. If trust be placed entirely in the voluntary system, the result will be a body of poor and dependent ministers, with congregations ever tempted to be capricious and exacting.

"We, the undersigned, therefore, strongly impressed with the advantages which will spring from avoiding future difficulties by timely exertions, beg to place before your Lordship the following plan for providing an endowment for the Church in these Colonies, trusting, that should it meet with your approval, you may be able to obtain the required capital during your present stay in England.

"We have the honour to be,

"My Lord Bishop,

"Your obedient and faithful Servants,

[Here follow Signatures.]

LOAN PLAN.

1. That a sum of not less than 10,000*l.* be obtained in England from the friends of the Church for a period of ten years.

2. That the money thus borrowed be placed out at interest, and a return of six per centum per annum be made to the capitalists.

3. That the capitalists have in these Colonies an agent, without whose sanction no investment shall be made, and who shall half-yearly transmit to them an account of the fund and a report of all investments made therewith.

4. That all interest in excess of six per centum per annum be invested to form a future endowment for the Church of England in these Colonies.

5. That the interest invested shall be the property of the capitalists until such time as the loan be paid off, when it shall be made over to the Bishop of Columbia as an endowment of the Church of England in these Colonies.

6. That the following gentlemen form a Committee to assist and advise the Bishop of Columbia in carrying out the above plan, viz.

[Here follow signatures.]

CONCLUSION.

It remains to express hearty thanks to the many friends who as Treasurers and Hon. Secretaries in the various associations have ably forwarded this good work.

To the Clergy especially is the Mission indebted for having amongst other pressing calls, found a place for the Columbia Fund.

Such sympathy will not be in vain. The distractions of society in America, and the prospect of further troubles in the dismembered States, render it of the deepest moment for the British territories to be well planted now with the best Christian influence of our country and church. No one can estimate too highly the blessings to future generations by a wise and solid foundation of religion now, in a country so likely to become great and powerful.

Happy indeed are we if we may contribute to the enlightenment and true happiness of mankind. For this did God reveal His word, and bring salvation by Christ. It is our part to further with our might this blessed purpose, and in using the appointed means we may remember it is written, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And again, "Go ye, teach all nations; lo, I am with you always, even to the end of the world."

LIST OF THE MISSIONARY BODY.

CLERGY.

NAME.	PLACE.	MISSION.
The Right Rev. Geo. Hills, D.D.	Victoria	Bishop of Columbia and Vancouver.
The Ven. H. P. Wright, M.A.	New Westminster.	Archdeacon of Columbia.
The Ven. S. Gilson, M.A.	Victoria	Archdeacon of Vancouver.
The Rev. R. L. C. Brown, M.A.	Lillooet	Missionary.
The Rev. E. Cridge, B.A.	Victoria	Rector of Christ Church Parish.
The Rev. R. A. Doolan, B.A.	Metla-katla	Missionary.
The Rev. R. J. Dundas, M.A.	Victoria	Rector of St. John's Parish.
The Rev. A. C. Garrett, B.A.	Victoria	Principal of the Indian Mission; Assistant Minister of Christ Church, and Minister of Cedar Hill District.
The Rev. J. B. Good	Nanaimo	Minister of St. Paul's Church and the Indian Mission.
The Rev. C. Knipe, M.A.	Alberni	Missionary.
The Rev. R. L. Lowe, B.A.	Saanich	Minister of North and South Saanich, and Lake District.
The Rev. A. D. Pringle, M.A.	Hope	Missionary.
The Rev. W. S. Reece, M.A.	Victoria	Vice Principal of the Boys' Collegiate School, and Minister of Craig Flower District.
The Rev. H. Reeve	Yale	Missionary.
The Rev. J. Sheepshanks, M.A.	New Westminster.	Rector of Holy Trinity Parish.
The Rev. T. C. Woods, M.A.	Victoria	Principal of the Boys' Collegiate School; Assistant Minister of St. John's, and Minister of Esquimalt.

CATECHISTS.

NAME.	PLACE.	MISSION.
Mr. W. Duncan	Metla-katla	Fort Simpson, Indian Mission.
Mr. R. Cunningham	Metla-katla	Fort Simpson, Indian Mission.
Mr. J. B. Cave	Nanaimo	Indian Mission.

HOME ORGANIZATION.

Committee:

Permanent Chairman.

THE REV. T. J. ROWSELL, M.A. Rector of St. Margaret's, Lothbury; 20, Finsbury Square, London, E.C.

REV. T. J. ROWSELL.
SIR HARRY VERNEY, BART. M.P.
REV. CANON NEPEAN.
H. D. SKRINE, ESQ.
ROBERT SMITH, ESQ.
T. BRIGHTWEN, ESQ.
REV. H. R. NEVILL.
HUGH HAMMERSLEY, ESQ.
G. P. ARDEN, ESQ.
REV. T. K. RICHMOND.

Treasurer:

HUGH HAMMERSLEY, ESQ. Messrs. Cox & Co. Craig's Court, Charing Cross.

Clerical Secretary:

THE REV. CHARLES CROWDEN, M.A.

Lay Secretary:

G. P. ARDEN, ESQ. Halstead, Essex.

OFFICE of the MISSION, 1A, St. Helen's Place, Bishopsgate Street, London, E.C.

CONTRIBUTIONS may be paid to the account of the COLUMBIA MISSION, at MESSRS. COUTTS & Co. 59, Strand; Cox & Co. Craig's Court, Charing Cross; SMITH, PAYNE, & SMITHS, 1, Lombard Street; ROBARTS, LUBBOCK, & Co. Mansion House Street, City; 79, Pall Mall; Bank of British Columbia, 80, Lombard Street; and at MESSRS. D. LA TOUCHE & Co. Castle Street, Dublin.

N.B.—POST OFFICE ORDERS, on BISHOPSGATE STREET, may be made payable and forwarded to Rev. Charles Crowden, 1A, St. Helen's Place, Bishopsgate-street, London, E.C.

FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of THE COLUMBIA MISSION, *the sum of* , *to be raised and paid by and out of my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same, and not of any part of my lands, tenements, or hereditaments, to be applied towards accomplishing the designs of the said Mission.*

1863.

1863.

BALANCE SHEET.

Receipts.	£	s.	d.
To Balance from last Report	2,120	17	9
„ Collections, Donations, and Subscriptions, during the year 1863 (as per Summary)	6,727	0	7
„ Legacy (the late Mrs. W. Ellison)	50	0	0
„ Interest on Government Securities	38	16	8
	£8,936	15	0

Expenditure.	£	s.	d.
By amount drawn out in 1863, for the Mission in the Colony	2,621	0	0
„ Printing 2,500 copies of Annual Report for 1862, and circulation of the same	86	2	7
„ Wyld (Maps for Report of 1861)	14	0	0
„ Clerical and Lay Secretaries (including hire of Office)	150	0	0
„ Travelling Expenses, Postages, Carriage of Reports and Appeals, Stationery, and other Expenses incurred by Secretaries	20	10	6
Special Appeal (1863).			
By Travelling Expenses, Postages, &c. for 176 Meetings and Sermons, July to December, 1863 (Bishop of Columbia)	120	3	11
„ Printing 12,750 Appeal Circulars, 1,800 Pastoral Addresses, Collecting Cards, &c.	24	1	0
„ Balance	5,900	17	0
	£8,936	15	0

June, 1864.

Examined with the Books and Vouchers, and found correct. We also find that, since the completion of the period to which this Account refers, the Balance now shown, with other sums subsequently received, has been laid out in the purchase of £6,000 Indian Four per Cent. Debentures, to be added to the £1,000 already existing in the same Securities.

HARRY VERNEY, } Auditors.
TH. J. ROWSELL. }

Countersigned,
HUGH HAMMERSLEY, Treasurer.
G. P. ARDEN, Lay Secretary.

NOTICE TO HON. SECRETARIES, TREASURERS, AND FRIENDS.

It will be esteemed a favour if any errors found in this Report are pointed out to one of the SECRETARIES. Contributors who remit money through the Banks, or the SOCIETY FOR THE PROPAGATION OF THE GOSPEL, will render important assistance, and prevent mistakes, if they will kindly, at the same time, send particulars, with list of subscribers, to the Lay Secretary, G. P. ARDEN, Esq., Halstead, Essex. It is particularly requested that, when money is paid in, the *name and address* of the person paying be given to the Bankers.

AGENTS TO THE MISSION.

MESSRS. HENDERSON AND BURNABY, 17, Gracechurch-street, London, and Victoria, Vancouver Island;

who will give information about routes, passage, freight, and take charge of parcels, goods, packages, for Vancouver and Columbia.

R. CLAY, SON, AND TAYLOR, PRINTERS, LONDON.

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